
TRINITY COLLEGE
LIBRARY
MOORE
COLLECTION
RELATING
TO THE
FAR EAST
CLASS NO.
BOOK NO.
VOLUME
ACCESSION NO.

THE STUDY OF ANCIENT CHINESE CLASSICS

—*A New Approach*—

BY

CHENG LIN

Editor & Translator

ANCIENT CHINESE CLASSICS

SERIES

中國古籍校讀新論

鄭 麐 著

PUBLISHED BY

THE WORLD BOOK COMPANY, LTD.

SHANGHAI, CHINA.

4299

BRN
150

THE STUDY OF
ANCIENT CHINESE CLASSICS
A New Approach

By CHENG LIN

Editor & Translator
Ancient Chinese Classics
Series

中國古籍校讀新論

鄭麐著

THE WORLD BOOK COMPANY, LTD.
SHANGHAI, CHINA.

MOORE

139118

FOREWORD

In recent years opinions on the subject of classical education are sharply divided. There are people in China who because of their enthusiasm for Western sciences condemn the ancient Chinese classics as being a pile of worthless rubbish and a positive obstruction to modernization. Equally vehement is the contention of the conservative literati that the neglect of classical learning has been the cause of China's moral degeneration and political chaos. This fierce controversy is still raging and both sides are wont to express their views in the most intemperate language.

This question must reach a reasonable settlement, if China's educational system is to be on a sound basis. Therefore it behooves everyone to know intimately the subject of the present controversy so that he can form a just opinion. We are inclined to believe that ignorance has been mainly responsible for the vehemence shown by people who either unduly extol or indiscriminately condemn classical learning. How many of them have actually studied the ancient Chinese classics? How many of the so-called students of ancient Chinese classics can be said to have a correct conception of their true worth?

This booklet is not designed to settle the controversy between the two opposite schools of classical education. It is meant to answer the need of those who desire to know the ancient Chinese classics, as regards what books to read and how to read them. This cursory survey of a vast subject may save the interested students from the necessity of extensive searches for the required information.

The list of ancient classics in Section X is the first of its kind. It gives the complete titles of those books which are still extant today. In the Appendix is found a list of the most representative works on each subject and written after the establishment of Manchu Dynasty in the 17th Century A.D.

While the present writer is responsible for the new system of classification, the lists of books above-mentioned are specially compiled for him by Messrs. Wu Yeh and Li Chiu-Shui under the supervision of Professor Yang Chia-Lo. Professor Yang is the author of *Encyclopaedia Quatuor Bibliothecarum*, *Encyclopaedia of Canonical Writings*, *Encyclopaedia of Chinese Literature*, *Canonical Writings of Various Dynasties*, *Description of Books of the Four Libraries*, and a dozen of other important books on allied subjects. His extensive knowledge about Chinese books makes him eminently qualified to do this difficult work. For their generous assistance the present writer wishes to extend his heart-felt thanks.

Henri Cordier's *Bibliotheca Sinica*, 5 volumes, 1904-1924, has been found most useful in reference to the works of the pioneer Sinologues. In several instances it has been necessary to make supplement with materials obtained from other sources. To him and others a grateful acknowledgement of indebtedness is in order.

The Romanization of proper names in this book is based on the system adopted and promulgated by the Chinese Ministry of Education. Besides dispensing with phonetic symbols this system has the further advantage of giving a more closely approximate pronunciation of Chinese characters than any other system.

CHENG LIN

THE STUDY OF
ANCIENT CHINESE CLASSICS
A NEW APPROACH

It is a well known fact that in Chinese the written language is different from the spoken language. This peculiarity renders it difficult to understand even the average type of literary compositions. The difficulties are increased many-fold when we study the literature of most remote antiquity, because the discrepancy between the ancient written language and the modern spoken language is so very wide.

With literature written in the phonetic language grammatical construction often affords a guide to detect the correctness of composition. In the case of Chinese literature such a guide is lacking as there are no parts of speech, no inflections of words in the Chinese language. Grammatically speaking each word is independent, and there is no clear indication whenever any part of a sentence is placed amiss.

The fixity of hieroglyphic language like the Chinese makes it most difficult to coin new words, and the vocabulary perforce always remains limited.* The connotations of words are so indefinite that they may be used to mean quite different things in different juxtapositions. A whole sentence may be amenable to contrary interpretations. It

*_The Four Books—Luenn-Yeu, Dah-Shyue, Jong-Yong_ and _Menq-Tzyy_ have a total vocabulary of 2335 words only.

is highly inadequate to express the fine shades of meaning, philosophical concepts, involved ideas and abstract principles. The reader is often at loss to discern the exact intent of the author.

We find the ancient Chinese compositions very terse and pithy but simple and naive, sententious and rhythmic but abstruse and ambiguous. Nowhere can we find the same degree of logical lucidity that characterizes the writings of ancient Greeks.

It is impossible to describe fully to foreign readers the many philological difficulties that one encounters in the study of ancient Chinese classics. In this respect the Chinese language is so unique that there is no parallel in the literature of European languages. Perhaps an illustration may suffice to convey some general idea. Take the writings of Chaucer as an example. Suppose on the top of difficulties due to old spelling, archaic words and expressions, etc. we further complicate matters by substituting some of the words of Anglo-Saxon origin in the text with Latin, French, Italian and Spanish words. As a result the writings of Chaucer would be even more baffling to readers who know only modern English and are unacquainted with the Romanic languages. This is the situation somewhat resembling that which we have to face when we read the ancient Chinese classics.

Besides those due to the inherent characteristics of the Chinese language, there are many other causes—historical and extraneous—which render the study of ancient Chinese classics most difficult. Some of these difficulties will be made clear in due course. It is well to be aware of the peculiarities of the Chinese language when one takes up the study. For such a knowledge will at least prepare

oneself against some common pitfalls like superficial interpretation and literary translation of the text, or hasty and unwarranted comparison between things Chinese and foreign.

ANTIQUITY OF CHINESE CLASSICS

In the history of world's literature there are many books which can claim greater antiquity than the oldest among the Chinese classics. Even we accept as authentic the spurious sections in the *Book of History* or *Shu-Jing* there is no writing extant which relates events earlier than those about the legendary Emperor Yau. In point of actual composition and compared with books like *Illiad*, *Odyssey*, *Old Testament* and *Vedas*, the most ancient Chinese classic is posterior by many centuries.

As a matter of fact most of the ancient Chinese classics as we have them today were put into writing during the Third Century B. C. Before that time and in common with the developments in other countries of antiquity, the materials of literature existed only in oral traditions. There were songs, tales, laws and customs transmitted from one generation to another since times immemorial. During the Age of Confucius there were very few written records, and these were jealously kept at the state archives inaccessible to the general public. Only from the Fourth Century B.C. onward that people other than the historiographers began to compose books. The majority of the treatises on history, philosophy, arts and sciences were composed during the Age of Warring States. Although it is impossible to fix a definite date for the completion of any individual book, we are certain that the authors of many ancient Chinese classics were contemporaries of Greek philosophers from Thales to Aristotle.

Hesiod had written his *Theogony, Works and Days* more than three hundred years anterior to the birth of Confucius.

In the *Book of Poetry* and *Book of History* may be found the oldest specimens of literary compositions. But even these probably date back no farther than the Ninth Century B.C. Those which relate earlier events are nothing more than the records of traditions written by men living many centuries after the actual occurance of the events. The main portion of ancient Chinese literature consists of legends and folklores with or without the embellishment of musings and philosophizings of the composers.

VOLUMINOUSNESS OF CHINESE CLASSICS

If the ancient Chinese classics fail to occupy the first place in the world's literature as regards antiquity, they easily surpass any ancient library in point of voluminousness. Notwithstanding the successive and wholesale destructions in the course of ages China today still possesses a greater literary legacy than any country.

According to the Alexandrian Canon of Greek Classics there were altogether 58 authors—38 Poets, 10 Orators and 10 Historians. The first bibliography compiled in Hann Dynasty and up to the year 23 A.D. contains 678 titles with an aggregate of 13,269 volumes by 596 authors. Even omitting those volumes which are mere emendations and dissertations by later writers, the number of original ancient compositions is truly formidable.

Since Hann Dynasty an immense quantity of literature has been produced which directly or indirectly deal with the ancient Chinese classics. In the famous "Four Libraries" compiled in 1782 A.D.

there are 22,970 titles with an aggregate of 79,406 volumes devoting to classical studies. However large and comprehensive, it is far from being a complete collection of all books then existing. Almost an equal number of volumes are known to have been rejected on account of political and moral reasons. Since that time and up to the present numerous new books have been written. It is impossible to give an exact estimate of the total number of voulumes on the same subject that may be found today in the public libraries and private collections throughout the country.

Therefore, the students of ancient Chinese classics are confronted with a most difficult task. With this vast accumulation of ancient literature it requires both acumen and judgment of the highest order in the way of selecting the most suitable materials. The difficulties of study are enhanced by the lack of adequate reference books and critical comprehensive bibliographies. With the exception of a few the existing copies of the ancient Chinese classics are so poorly edited that they baffle the understanding of even the most patient student. As things are today no matter how industrious and devoted one may be he cannot expect to master more than a few chosen classics out of many.

DESTRUCTION OF ANCIENT CLASSICS

Numerous are the authors and voluminous are their writings, yet what we possess today do not represent more than a fraction of the sum total that had actually existed at sometime in the past. There are many most important writers like Yang Jwu whose works have been completely lost to us, and there are extant works which consist of only a small portion of the original. None of the ancient classics

as they are now can be considered a complete literary work or in the order designed by its author.

Books are among the things most easily destructible by causes either due to nature or due to men. On the authority of Mencius we know that even in very early ages the feudal lords of China had the common practice of destroying historical records which were considered unfavourable to their particular interests. Between the Third Century B.C. and the Sixth Century A.D. there had been no less than five times large scale destruction of books. Probably there had been many other cases which have failed to receive notice in recorded history.

The First Emperor of Chyn Dynasty incensed by the opposition of the conservative scholars ordered in 213 B.C. a nationwide extermination of all books except those on arts and sciences, besides burying alive some 460 best known scholars. Under the threat of death penalty the people throughout the Empire were forced to surrender their libraries to be burnt in the presence of local magistrates. Though many a book is said to have been preserved surreptitiously by daring spirits, the number of books actually consigned to conflagration must have been very large.

In the ensuing dynasties and during the times of rebellion, good many valuable collections of books were lost through either incendiarism or negligence. It is estimated that in the beginning of the Sixth Century A.D. a rebel by the name of Shiau Yi alone had burned more than 70,000 volumes of books.

A comparison between the official bibliographies compiled in Hann and Swei Dynasties reveals that up to the end of the Sixth

Century A.D. and in the Department of Philosophy alone about three out of ten books were lost. Many books which had escaped destruction in the previous ages were irretrievable lost during Sonq Dynasty.

While it is impossible to give an accurate estimate of the total amount of loss suffered in the course of ages, it is certain that we have lost completely the works of many ancients and that what we have today constitute only the remanents of an originally much larger collection.

TRANSCRIPTIONS OF ANCIENT CLASSICS

We do not know definitely when the Chinese written language was first invented. The historians of the old school would have us believe that Suey Ren invented the knot-writing and Fwu Shi invented the Eight Diagrams, which have been supposed to be the parent of Chinese written characters. Under Emperor Hwang and by Tsang Jye the Eight Diagrams are said to have been developed into hieroglyphics. However, these persons are pure myths and the the legends about them lack historical support.

Since the beginning of the Twentieth Century A.D. archaeologists have recovered an increasing quantity of buried oracle bones, which bear writings remotely resembling the ancient Chinese symbols found in the inscriptions on metal and stone vessels. They are the earliest records available, but even the oldest oracle bone does not date back farther than the latter part of Shang Dynasty (B.C. 1766-1122). They are mostly records of divination, and the longest inscription does not contain more than two to three hundred words.

From the Oracle-Bone Writing the Tadpole Script was evolved. It was the script generally used in the beginning of Jou Dynasty (B.C. 1122-249). Every character was large at head and tapering at tail resmbling a tadpole. Up to this day no specimen of this script has been discovered.

The Tadpole Script was simplified to become the Large Juann, which began to prevail under Emperor Shiuan (B.C. 827-782). By the time of the First Emperor of Chyn Dynasty (B.C. 246-210) the Large Juann was again simplified to become first Small Juann and later Lih Script.

The Lih Script devised by a common clerk marks a great improvement over the old systems of writing in point of simplicity. It closely resembles the present day script used in book printing.

There is a vast difference between the Large Juann Script and the Lih Script. The same character written in these two systems would be unrecognizable by the uninstructed, and appear to him as different languages like the Egyptian hieroglyphics and the Babylonian cuniforms.

The Large Juann Script was in vogue during the times of Confucius and Mencius. Learned scholars might be able to decipher the older types of inscriptions, but the students in general were taught to read and write in the Large Juann Script.

In those days the common writing materials were wooden tablets, bamboo strips, brush and varnish. Important government records were kept on wooden tablets almost square in shape. The bamboo strips were either twenty-four or twelve inches long and about one inch wide. The longest strips do not contain more than thirty

characters each. Before words were painted on with a bamboo brush dipped in varnish the bamboo strips were first baked to remove the green veneer. These bamboo strips were finally stringed together to form a bundle, "Tseh" or a book. The writer had to have always at hand a knife to erase any mistakes in writing. Though much more simple compared with the earlier mode of writing by carving with sharp points, it was still too laborious and cumbersome to render writing a common practice.

As a matter of fact during this period only the most important records were put down in writing. The transmission of knowledge was almost all done by oral tradition. Only toward the end of the Age of Warring States (B.C. 476-221) when the written script was very much simplified that book writing by private individuals became fashionable.

During Hann Dynasty (B.C. 206-220 A.D.) the new Lih Script written with a hair brush on silk or paper had greatly increased the ease and speed of writing.

All the ancient literature which we possess today were first put in writing shortly after the establishment of Hann Dynasty. One by one and mostly from the memory of living scholars, each book was transcribed on rolls of silk written in the Lih Script or the "Modern" Script as it was then called. Hence to this day we call each volume a "Jiuann" which simply means a roll of silk or paper. In later years and before the invention of block printing the most highly esteemed classics were carved on stone tablets by the order of the Emperors. These stone inscriptions were accepted as the standard editions of those works. After 936 A.D. book printing by movable type was perfected and books began to have a much wider circula-

tion than before. The books printed during Sonq Dynasty (960-1126 A.D.) were first copied in the hand writing of master calligraphers before they were carved on wood. They possess unsurpassed beauty in point of typography and format, and to this day the Sonq editions are highly prized by book collectors.

In 140 B.C. and from the walls of an old dwelling of Confucius several books written in the Tadpole Script are said to have been recovered. Among them are the *Book of History*, *Book of Propriety*, *Analects of Confucius* and *Book of Filial Piety*.

In 281 A.D. a collection of bamboo strips containing more than 100,000 words and written in the Large Juann Script were exhumed from the tomb of a King of Wey State. They comprised some fifteen different works, and portions of them were arranged to become the *Travels of Emperor Muh* and the *Book of Bamboo Annals* the latter being historical accounts from the time of legendary Emperor Hwang to 298 B.C.

During the first two decades of the present Century several archaeological expeditions in the north-western provinces have brought back collections of inscribed bamboo strips made in Hann Dynasty and libraries of manuscripts made in Tarng Dynasty. Among the latter are portions of several ancient classics.

TWO SCHOOLS OF ANCIENT CLASSICS

It is impossible to estimate the exact amount of ancient literature that was destroyed by the order of the First Emperor of Chyn Dynasty in 213 B.C. The order is said to have been directed especially against the Confucian canons but books on divination,

medicine and agriculture were spared. It is also said that only private libraries were burnt, and the records in the state archives were not affected by the order. But many of the books which had escaped destruction under this order were destroyed during the subsequent years when one army of the victorious rebels set fire on the Imperial Palace of the First Emperor of Chyn Dynasty.

In 191 B.C. the ban on books was officially lifted, and the new Emperor of Hann Dynasty gave every encouragement to procure copies of lost literature. Fortunately there were still living scholars who had memorized many a classic by heart. These were invited to the Court and their recitations were taken down in writing. It is to be expected that because they were taught in different schools and followed different traditions, the texts which they dictated and transcribed show great discrepancies. The same book may have as many as from two to five different versions. Conferences of learned doctors had to be called to decide on the relative merits of each.

The first versions of the ancient classics were all transcribed in the Lih Script or as it was then called the "Modern" Script. As years went by and under the continued encouragement of the Imperial Court versions written in the ancient scripts began to make their appearance. For instance in 140 B.C. a direct descendant of Confucius presented to the Court copies of canons in the Tadpole Script which were allegedly recovered from the walls of his dwelling. These and several later discoveries were deciphered and transcribed into the Lih Script. They have been known as versions according to the "Ancient" Script.

Many of the so-called discoveries were nothing more than forgeries intended to win the reward of royal favours. Because they

were backed by influential patrons suspicion and opposition were quieted, and they in time even came to be accepted as being more authentic than the "Modern" Script versions.

The controversy between the "Modern" Script School and the "Ancient" Script School has been long and fierce. Commencing in the Latter Hann Dynasty it has lasted to our days. In accordance with the influence of their respective protagonists the two Schools have had varied fortunes of ascendancy. During the Third and Fourth Century the "Modern" Script School had completely lost its influence.

We will not go into all tedious details about this controversy, which has now lost much of its former validity. It was first started over the question of authenticity of texts written in the two different scripts. The patrons of the "Ancient" Script versions claim that the texts being written in the earlier script should be considered original and superior to those first written in the "Modern" Script. The patrons of the "Modern" Script versions, on the other hand, denounce them as literary fakes.

In later years, however, the controversy grew more complex and ramified into other realms. The two Schools disagree on the definition of "Jing", the priority of books, the evaluation of Confucius, the methods of study, and the interpretation of classics. In the end they propound philosophies which are as opposite as if they were based on entirely different source materials.

Briefly, the "Modern" Script School believe that Confucius actually wrote and edited the Five Canons, and that they alone are worthy of the name "Jing". The *Book of Poetry* should have

precedence over other canons, because it is considered the oldest. Confucius is regarded as an educationalist, philosopher and statesman.

On the other hand, the "Ancient" Script School regard all ancient writings as "Jing" and Confucius as a historian, a transmitter and not an auther of any one of them. The first book in order of importance should be the *Book of Change*, because it is considered the most profound.

In the "Ancient" Script versions of serveral classics there are chapters which cannot be found in the "Modern" Script versions. The two Schools also have different conceptions about the ancient institutions of government and the organization of society. The "Modern" Script School bases its interpretation of the feudal system on the statement of Mencius, while the "Ancient" Script School regards the *Book of Jou's Offices* as its authority. The "Modern" Script School denies the existence of the alleged *Book of Music* while the "Ancient" Script School contends that there had been such a book but had been lost among the books destroyed by the order of the First Emperor of Chyn Dynasty.

On the whole, the "Modern" Script School adopt a more progressive view than the "Ancient" Script School, who are inclined to favour a literary interpretation of the old scriptures. Evidences which prove definitely the forgery of some of the "Ancient" Script versions have been increasing and undermining the position of this School. Both Schools possess outstanding men of great erudition and ability. Their work has contributed much toward a fuller understanding of ancient Chinese classics. Their controversy reminds us forcibly of the polemics of the Schoolmen during the Middle Ages of Europe.

DISTINCTION BETWEEN JING & TZYY

In this treatise we call every book written before Chyn Dynasty a classic in the same sense as we refer to the works of Greeks and Romans of antiquity. Such a general appellation, however, may be disputed by the orthodox Confucianists.

The division of literature into two main categories—Canons (*Jing*), and Philosophy (*Tzyy*),—was begun in Hann Dynasty and has lasted to the present day with the additions of two more categories—History (*Shyy*) and Belles-Lettres (*Jyi*). The basis of distinction, however, is by no means fixed.

To one group of classicists (the "Modern" Script School) "Jing" is reserved only for a very limited group of books which are believed to have been either written or edited by Confucius himself. These are six in number and arranged in the following order of priority: 1. *Book of Poetry;* 2. *Book of History;* 3. *Book of Propriety;* 4. *Book of Music;* 5. *Book of Change;* and 6. *Spring & Autumn Annals.* As the *Book of Music* has been lost and only portions of it may be found in the *Book of Poetry* and the *Book of Propriety*, there are actually five instead of six "Jing".

The "Ancient" Script School, on the other hand, consider the same books as "Jing" merely because they are believed to be the earliest writings, and not because they have been written or edited by Confucius. To them the order of priority should be slightly different. The *Book of Change* should precede the *Book of History* to be followed by the *Book of Poetry* and three other books.

Whether the basis of "Jing" be the status of the authors or the nature of contents, they are regarded as "Classics" *par excellance* and

held up for special veneration. They may be compared to the sacred scriptures like the Bible, the Vedas, the Brahmanas and the Koran. The definition given by the compiler of the Swei Bibliography and accepted by the succeeding ages shows the great importance and high esteem which has been attached to this category of writings.

> "The 'Jing' books are those which embody the teachings of the Divine and the events about the Sages. They are a guide to the understanding of the Universe, to the comprehension of Nature, to the rectification of principles, and to the propagation of morals. When the people are generally instructed in them the whole society will be benefited, and when an individual applies them to his private conduct he can become virtuous. Those who learn them will prosper, while those who fail to learn them must perish"

The basis of "Jing" was gradually broadened in the course of ages. Books from other categories of literature were added and elevated to th rank of "Jing". From time to time the list of "Jing" was expanded to become Seven, Nine, Twelve, Thirteen, Fourteen and Twenty-one by the time of Manchu Dynasty. Books like the *Analects of Confucius*, *Book of Filial Piety*, *Discourses of Mencius*, etc. which were originally classified under the categories of "Tzyy" and "Shyy" have become "Jing" in later compilations.

Even today the Chinese writers are wont to adhere to the traditional distinction between "Jing" and "Tzyy". We can well ignore such an arbitrary classification which was originated in the movement in Hann Dynasty to raise Confucius to the status of the monarch of Chinese learning. There is need for a new orientation and division of ancient Chinese literature.

METHODS OF CLASSICAL STUDY

From Hann Dynasty and through the ages down to the establishment of the Chinese Republic in 1912, education in China was confined to the learning of ancient classics, particularly of the "Jing" category. The mastery of one or more of them was a sufficient passport to officialdom.

At the beginning of Hann Dynasty the Board of Education had five special departments each headed by a high ranking official in charge of one particular canon. In later years the number of departments and officials was increased to fourteen, when the "Anciet" Script School had gained official recognition. The teaching of classics, however, was still done in private schools.

In 29 A.D. the first national university was founded and students were recruited. In 79 A.D. the Emperor called a conference of learned doctors at the White Tiger Palace to decide on the standard editions of the Five Canons. A period of comparative decadence set in and by 131 A.D. the Emperor found it necessary to adopt measures for rehabilitation and improvement. By his order were built 140 houses with 1550 rooms for the accomodation of the academicians. At one time the number of students was over 30,000. In 175 A.D. the Five Canons were re-edited and the revised texts were inscribed on stone tablets in three different scripts. They were erected in the university compound and served as the text-books for the students.

During Tarng Dynasty and under the reign of Emperor Taytzong (627—649) the national university was greatly expanded as regards the scope of studies. There were as many as 3260 professors who were at the same time high ranking officials of the State. More

than 8000 students came from Korea, Japan and other Asiatic countries to learn the Chinese classics.

In 743 A.D. and by the order of Emperor Shyuantzong, for the first time in history the university curriculums included courses on metaphysical works like *Lao-Tzyy*, *Juang-Tzyy*, *Wen-Tzyy* and *Lieh-Tzyy*. The following table may give an idea of the university curriculums as regards the study of classics.

Subjects:	**Course:**
The Book of Change	2 years
The Book of History	1½ years
The Book of Jou's Offices	2 years
The Book of Ceremonies	2 years
The Book of Propriety	3 years
The Book of Poetry	2 years
The Book of Tzuoo's Commentaries	3 years
The Book of Gongyang's Commentaries	1½ years
The Book of Guuliang's Commentaries	1½ years
The Book of Filial Piety	1 year
The Analects of Confucius	1 year
The Works of Lao Dan	1 year
Suen's Book on Mathematics	1 year
Jou's Book on Mathematics	1 year

During the succeeding dynasties and with varying emphasis the ancient classics formed the centre of learning. It is to be expected that during those two thousand years an enormous amount of literature dealing with the various phases of classical learning has been produced.

The labours of classical scholars have been in three main directions, each of which constitutes a special field of research work.

(A) Compilation and Edition

We can discredit the traditional story that Confucius himself had actually compiled and edited the Six Canons. The honour of being the first compiler and editor of ancient Chinese classics belongs to Liou Shiang (B.C. 80-9 A.D.) who was a direct descendant of the founder of Hann Dynasty. He had a checkered career in practical politics but enjoyed undisputed authority in the realm of learning. At an early age he was known to have mastered all classics. He re-arranged the *Annals of Warring States* and edited all ancient classics that had been presented to the Imperial Court up to that time.

Liou Shiang was assisted by his equally famous and learned son, Liou Shin who compiled the first comprehensive bibliography of ancient literature besides working with his father upon the restoration of old texts.

Valuable though the joint work of Liou Shiang and Liou Shin had been, yet they openly espoused the cause of Confucianism and did not scruple to change things to suit their own views. They had succeeded in raising the Confucian classics to the position of unprecedented honour. But this was accomplished at the cost of suppressing literature of non-Confucian Schools. They did not hesitate to rearrange, adulterate, delete or even forge sections of the texts, when it was thought useful for their purpose. Thus because of their compilation and edition the ancient classics have suffered so much alteration that today it is impossible for us to know what they were like originally.

Up to the time of Manchu Dynasty (1644-1911) the work ot compilation was confined to the "Jing" and very little attention was paid to the "Tzyy" category of ancient literature. The predominance of Confucian classics since Hann Dynasty has had the effect of relegating the non-Confucian works into neglect, if not oblivion. When Buddhism and Taoism began to be popular during Swei and Tarng Dynasties, the metaphysical writers like Lao Dan, Juang Jou, Lieh Yuhkow, Yuh Shyong, Kanq Tsang and Guan Yiin also began to receive the attention of literati. The chief interest was in the direction of annotation and commentary. It was not until the 18th Century under the reigns of Emperor Chyanlong and Emperor Jiachinq that learned scholars like Wey Yuan, Suen Shingyean, Yan Keejiun made extensive researches and out of widely scattered materials compiled and edited several scores of books of the "Tzyy" category. Although the collected works represent no more than fragments of the original, yet thanks to their labours today we possess the works of many ancient philosophers whose books had long been considered lost.

(B) Collation and Emendation

None of the ancient classics that we possess today is in the form and order as designed by its original author. Through long course of oral transmission, diverse transcriptions from different traditions, from one form of written script to another, from one kind of writing material to another, errors of varying importance are to be expected. Effacement, misplacement or loss of old bamboo strips and the carelessness of coypyists have caused the lacunae of words or paragraphs or even of whole chapters in many a book. Thus the different editions produced in the course of ages show great dis-

crepancies, and it is not always easy to tell which edition should be considered more authentic than others.

Therefore, it has been necessary for the students to compare various texts in order to determine their relative merits. As a general rule older the editions are fewer errors they contain. The particular text can be further verified by the quotations found in the writings of other men of antiquity. The general style of the writer can also serve as a guide for judging the correctness of wording of some particular passage in the text.

A very important branch in the study of ancient Chinese classics has been the work of determining what is genuine and what is spurious in the texts. It involves every technique requisite for verbal, textual and historical criticism.

Almost without a single exception every ancient classic as we have it today contains more or less that is extraneous. This may have been due to: (1) Misplacement of inscribed bamboo strips; (2) Errors made in the course of transcription; (3) Incorporation of notes in the text proper; and (4) Interpolation by the editor of the book.

Two types of spurious literature may be discerned. The first group consists of those books which were known to have been lost and which were composed by later writers as substitutes. The second group consists of books which had never existed but which were invented by later composers under the name of some well-known ancients.

Since Sonq Dynasty and especially during recent years much important work has been done in this field. Today over-critical

scholars are apt to reverse the old attitude of blind acceptance and to regard all ancient literature with undue suspicion. They are quick to pronounce a book or parts of a book spurious because of a few instances of anachronism. They are prone to forget the important fact that almost all ancient literature were transmitted by oral traditions long before they were written. More often than not they were composed by the disciples of the alleged authors, and the time of completion might extend over several generations.

(C) Annotation and Commentary

The Chinese written language has undergone important changes as regards both form and usage. Through long centuries of gradual evolution, from the Oracle-Bone Writing, the Tadpole Script, the Large Juann, the Small Juann, the Lih Script it has been developed into the modern script used in book printing. In the course of changes many words have not only assumed new forms but also taken new connotations with new pronunciations. These archaic words are a veritable forest of difficulties, through which the uninitiated cannot find his way without competent guide.

Therefore from an early date the scholars in China have found it necessary to expend much of their time and energy on the annotation and commentary of ancient classics. This need has been enhanced rather than being lessened as time passed because of the increasing divergence between the Chinese written language and the spoken language. Consequently, the texts of ancient classics are always heavily paded with notes and comments.

The voluminousness of commentary in books of ancient classics has been partly necessitated by the inherent peculiarities of the

Chinese language, and partly has been due to the modest habit of Chinese scholars, who are fond of hiding their own views behind the screen of ancient sayings. Thus a small book of about 5000 words like *Lao-Tzyy* has as many as several hundreds of annotated editions, the great majority of which are in reality independent dissertations using its philosophy as a theme of exposition. People who rely on mere titles of books listed in bibliographies may be led to the mistaken belief that there has been no progress in Chinese learning.

Every age has produced commentators of outstanding merits. Among the hundreds of famous scholars perhaps none has been able to surpass Jenq Shyuan (127-200) in point of all round scholarship. He was equally well versed in the traditions of the "Modern" Script School and the "Ancient" Script School. His annotations and commentaries in the current editions of *The Thirteen Classics* bear testimony of his vast erudition and sound judgment.

Under Manchu Dynasty the classical study has not only been wider in scope to cover both "Jing" and "Tzyy" but also has taken a new turn in technique. Up to the 18th Century and especially in Sonq Dynasty the annotation and commentary were more in the nature of philosophical speculation. The new school, on the other hand, concentrate their efforts on philological and historical researches. As a result their work on verbal criticism has yielded interpretations which are more objective and rendered the texts more easily understandable.

DEVELOPMENT OF CLASSICAL STUDY

Classical learning in China has an unbroken history of at least two thousand years. It would not be necessary to trace the

development with all its details in this short treatise. We shall content ourselves with a mere sketch of the main trends of progress. For the sake of convenience we shall divide the history of classical learning into several epochs, and describe in broad outline the outstanding contributions of each. However, the division of periods is by no means hard and fast. In each of these periods there were some individual classicists whom could be justly placed in some later period on account of their advanced views and achievements.

(1) The Age of Formation: ?-206 B.C.

It is impossible to state definitely when the Chinese race began to have articulate speech enabling them to think and formulate even the most rudimentary compositions. We are certain, however, that long before writing was invented they in common with other races of antiquity had been able to learn and transmit their stock of knowledge by oral traditions. There must have already existed an immense store of legends and folklores when the Chinese first started to record their thoughts and ideas.

Up to this day the earliest written records which we possess are the oracle bones of Shang Dynasty. They date back no farther than the 15th Century B.C. The inscriptions on them are short and deal with only the most commonplace facts such as divination, accounts about weather conditions and business transactions. They give no evidence that the Chinese at this stage were able to write long coherent compositions.

In the *Book of History* there are sections about Yau, Shuenn and Yeu, who according to the historians of the old school were rulers living between the 24th and 22nd Century B.C. As these personages

are pure myths like Fwu Shi, Shern Nong, Emperor Hwang, etc. etc. the sections in question could not have been composed by them or by their contemporaries, even if we assume a much earlier date for the invention of the Chinese written language.

The *Book of Poetry* contains five pieces which are supposed to be the sacrificial odes of Shang Dynasty. Even the oldest among them could not have been composed before 1719 B.C. We need not have to believe the traditional story that Confucius himself had actually compiled and edited the *Book of Poetry* as we have it today. Nevertheless, it is reasonable to believe that the pieces contained in it and many others not found in it were composed by men who flourished good many centuries before the birth of Confucius.

It is safe to state that the centents of the Five Canons and many other ancient classics had been the subjects of oral traditions long before they were finally set to writing in the early years of Hann Dynasty. The Ages known as the Spring & Autumn Annals and the Warring States were the most formative and productive. The large majority of ancient Chinese classics were composed by men living in the Age of Warring States. Book writing by private individuals did not become fashionable until the 4th Century B.C. and long after the death of Confucius.

(2) The Age of Organization: 206 B.C.-220 A.D.

This period is just covered by the reigns of two Hann Dynasties. During the First Hann Dynasty scholars under government order began to transcribe the ancient classics on silk scrolls and written in the Lih Script. During the Latter Hann Dynasty several classics

written in the more ancient scripts were discovered, and they were transcribed into the Lih Script.

In 136 B.C. Emperor Wuu appointed five high ranking officials each of them being in charge of the study of one of the Five Canons— *Book of Poetry*, *Book of History*, *Book of Propriety*, *Book of Change* and *Spring & Autumn Annals*. The number of officials was increased to fourteen when the ancient script versions began to gain influence. In 175 A.D. the texts of these Five Canons were carved on stone tablets. Henceforth these were promulgated as the government authorized editions.

The rulers of the Latter Hann Dynasty not only offered every encouragement for the study of Confucian classics but also issued edicts to suppress the learning of non-Confucian books. When we look back at the history of this period we cannot but regret that though Confucian studies flourished to an unprecedented extent on account of official patronage, yet considering China's intellectual development as a whole, the advancement had been too one-sided and at the cost of other forms of learning. This thought control had been harmful to the progress of arts and sciences in this country.

Among many distinguished scholars of this period are men like Liou Shiang, Liou Shin and Jenq Shyuan. They have made lasting contributions to the study of ancient literature. In their capable hands the mass of old writings were carefully organized and edited to give them such form as we have them today.

(3) The Age of Transformation: 220-960 A.D.

The Emperors after Hann Dynasty though continuing to accord patronage to the study of Confucian classics failed to show genuine

enthusiasm for the Confucian teachings. The chaotic conditions which characterized the Age of Warring States were repeated in this period. In this atmosphere of political and social unrest it was engendered in all classes of people the spirit of frustration and helplessness. The thinking people sought refuge in the writing of belles-lettres. They were especially attracted by the imaginative writings of the Taoist School and the teachings of Buddhism. Kings and ministers would readily give up their worldly possessions to become monks or hermits. For the Confucian philosophy of life with its insistence on rigid observance of human duties not only failed to give people the desired spiritual consolation but on the contrary reminded them of their helplessness.

But the Government still pursued the policy of giving preference to Confucian scholars, and the Confucian learning was still the gateway to officialdom. Unless one was willing to give up all thoughts of worldly success he had to study the Confucian classics, whether he really liked them or not. To allay the conflict between the mind and body, the leading scholars were induced to adopt what appears to us a compromise between orthodoxy and heterodoxy. The Confucian classics were interpreted in the light of Taoist and Buddhist teachings. This is shown not only in the notes and comments but also in the texts proper, which were forged and interpolated to suit their purpose. Many of the spurious classics which we have today were written in this period.

(4) The Age of Completion: 960-1736 A.D.

After an intermission of seven or eight hundred years the study of Confucian classics again came to its own. It is true that even under

Sonq Dynasty (960-1276) some of the leading Confucian scholars were wont to inject Taoism and Buddhism into the Confucian classics. Yet there is this important difference when we compare them with the classicists of the preceding Age. It may be said of Sonq scholars that they were not satisfied with the achievements of the past and felt the need of freeing themselves from the trammels of old traditions. Many of them were highly trained in critical scholarship. They were influenced by the Buddhist teachings but their system of thoughts was not Buddhistic. They showed an independent spirit and their commentaries on the ancient classics were the results of their own philosophizings.

The work of Sonq scholars clearly marked a new departure from that of the scholars of Hann and Tarng Dynasties. Wang Anshyr (1021-1086) was not only a statesman of the first order but also a great genius of literature. He revolutionalized the classical education just as he wished but failed to introduce radical reforms in government. His *New Interpretation of the Classics* opened a new vista of classical study.

On the whole Sonq scholars display great courage in questioning the validity of Confucian teachings, and critical scholarship in determining the authenticity of ancient classics. Their works are marked by originality and pragmatism.

(5) The Age of Appreciation: 1736-

The classical scholars under Manchu Dynasty took up the work at where Sonq scholars had left off with even greater zest and success. Several comparatively uneventful centuries had to elapse before the classical study again came to its own. In this new era the eminent

classicists were accomplished scholars in their chosen fields—History, Archaeology, Paleography, Philology and Etymology—besides being learned in the ancient classics. The following are some of the most important names:

毛奇齡 (1623-1716)	閻若璩 (1636-1704)
朱彝尊 (1629-1709)	萬斯同 (1638-1701)
胡　渭 (1633-1714)	姚際恆 (1647- ?)

During the reigns of Emperor Chyanlong and Emperor Jiachinq classical learning reached an unprecedented height. The scope of researches was greatly extended to cover the entire ancient literature, and the methods employed were also more scientific. They not only settled many old questions but also brought into open discussion many new problems. In the series of ancient classics edited and published under the auspices of the Imperial Court are embodied the accumulated fruits of study during the past twenty centuries. Among the most outstanding scholars these may be mentioned:

杭世駿 (1696-1773)	王念孫 (1744-1832)
惠　棟 (1697-1758)	孫星衍 (1753-1818)
江　聲 (1722-1799)	嚴可均 (1762-1843)
戴　震 (1723-1777)	焦　循 (1763-1820)
錢大昕 (1728-1804)	阮　元 (1764-1849)
畢　沅 (1730-1797)	朱駿聲 (1788-1858)
段玉裁 (1735-1815)	劉寶楠 (1791-1855)
崔　述 (1740-1816)	魏　源 (1794-1856)

With an improved technique and a new conception the classicists in this period were able to clear the cobwebs of superstition and to expose the ancient classics in their true perspective. Instead of

regarding them as the fountain of infallible knowledge, they were treated no more than valuable records of ancient Chinese civilization.

Among those who have made valuable contributions in the beginning of the present century are men like Yu Yueh (1822-1906), Suen Yiranq (1848-1909), Liaw Pyng (1852-1932), Kang Yeouwei (1858-1927), Jang Biinglin (1869-1936) and Wang Gwowei (1876-1927). Their untiring industry, fearless spirit, vast erudition and critical scholarship have set an inspiring example to many a scholar of today. Their beneficent influence is just beginning, and it is too early to measure its consequences. Thanks to their labours several important classics have been rendered more readable and intelligible. We can now have a more intelligent appreciation of their true merits.

TRANSLATIONS IN EUROPEAN LANGUAGES

In enumerating some of the most eminent pioneer Sinologues we will confine ourselves to those who have distinguished themselves particularly in the field of Chinese language and literature. The list would be too long if we are to include numerous Sinologues who have made valuable contributions in the interpretation of Chinese philosophy, history, arts and sciences.

In point of time the following list begins with the 16th Century and ends with the 19th Century. Therefore, the names of many living Sinologues who have been doing valuable work on the same subject are absent.

An Alexandrine Greek known as Cosmas who wrote between 530-550 A.D. was the first European writer who speaks of China in a matter-of-fact way. In his *Universal Christian Topography* he refers to China as Tsinista. Among the early Nestorian missionaries

in China there must be some learned Sinologues. But unfortunately their names and works are unknown to us.

The arrival of Gaspard de la Croix or Da Cruz in 1555-6 A.D. marks the modern period of foreign missions in China. He was a Portuguese Dominican priest who first founded convents at Goa and Malacca. Although his labours did not have much success, yet he had paved the way for a large number of Catholic missionaries after him.

The first European language book containing Chinese characters was that of Juan Gonzalez de Mendoza. The book was originally written in Spanish and was first published in Rome in 1585. An English version of the same book was published in 1588.

Jean de Fontaney (1643-1710) was the Superior of the five Jesuit priests sent to China by King Louis XIV. On one of his return trips to France he brought to the King some Chinese books, which probably formed the first collection of Chinese books in Europe.

The first group of European Sinologues from the middle of the 16th Century to the end of the 18th Century was composed of almost entirely Catholic priests of Italian, Portuguese, Spanish, French and Belgian extraction. They were sent to China by the Jesuit, Dominican and Lazarist missions to propagate the gospel of Christianity. To do their work of proselytization they found it necessary to learn the Chinese language, and many of them became very proficient students of the language and literature of China. They could not only read but also write in Chinese. Because of their knowledge of Western sciences such as astronomy, cartography,

architecture and medicine, they soon became the favourites of the Imperial Court. Though not all their works have been preserved, they have left us some most valuable translations mostly in Latin. They had been responsible for arousing the interest in Chinese civilization as shown by many eminent thinkers and men of letters in France, Germany and England during the 18th Century. Though they were later superseded by more learned and capable scholars their work will always be considered as the nucleus of modern Sinology.

List of Early European Sinologues

Names:	*Dates:*	*Nationality:*	*Chinese Names:*
Juan Gongzalez de Mendoza	1540-1620	Spanish	
Michel Ruggieri	1543-1607	Italian	
Jerome Rodriguez	1558-	Portuguese	駱入祿
Matteo Ricci	1552-1610	Italian	利瑪竇
Alphonso Vagnoni	1566-1640	Italian	高一志
Jean de Rocha	1566-1623	Portuguese	羅如望
Jacques de Pantoja	1571-1613	Spanish	龐迪我
Emmanuel Diaz	1574-1659	Portuguese	陽瑪諾
Sabatin de Ursis	1575-1620	Italian	熊三板
Nicolas Trigault	1577-1628	Italian	金尼閣
Felicien da Silva	1578-1614	Portuguese	林斐理
Alvaro de Semedo	1585-1658	Portuguese	魯德照
Francisco Furtado	1587-1633	Portuguese	傅汎濟
Johann A. Schall von Bell	1591-1666	German	湯若望
Antoine de Gouvea	1592-1677	Portuguese	何大化
Jacques Rho	1592-1638	Italian	羅雅各

Athanasius Kircher	1602-1680	German	
Louis Buglio	1606-1682	Italian	利類思
Gabriel de Magalhaes	1609-1677	Portuguese	安文思
Michel Boym	1612-1659	Polish	卜彌格
Martin Martini	1614-1661	Italian	衛匡國
Christian Mentzel	1622-1701	German	
Philippe Couplet	1622-1693	Italian	柏應理
Ferdinand Verbiest	1623-1688	Belgian	南懷仁
Francisco Varo		Spanish	
Ignatius da Costa		Italian	
Prosper Intorcetta	1626-1696	Italian	殷鐸澤
Thomas Pereyra	1645-1708	Portuguese	徐日昇
Francois Noel	1651-1729	Italian	衛方濟
Jean Francois Gerbillon	1654-1707	French	張誠
Juan Fernandez	1655-1735	Spanish	
Joachim Bouvet	1656-1730	French	白晉
Claude de Visdelou	1656-1737	French	劉應
Jean Francois Fouquet	1663-1740	French	傅聖澤
Jean Baptiste Regis	1664-1738	French	
Joseph Marie de Premare	1666-1736	French	馬若瑟
Joseph M.A. de Mailla	1669-1748	French	馮秉正
Matteo Ripa	1682-1745	Italian	
Antoine Gaubil	1689-1759	French	宋君榮
Gottlieb Siegfried Bayer	1694-1738	German	
Jean B.B. D'Anville	1697-1782	French	
Michel Benoist	1715-1774	French	蔣彌額
Jean Joseph Marie Amiot	1718-1793	French	錢德明
Joseph de Guignes	1721-1800	French	
Nicolas Joseph Raux	1754-1801	French	

The second group of Sinologues comprise those who did their work during the 19th Century. They are men of more diverse occupations and nationalities. We find among them many Protestant missionaries, consular officials and school teachers besides Catholic priests. During this period the French because of their early start first predominated but later the British came to the fore. The Americans were comparatively late comers and their numbers increased rapidly, though up to the present their contributions to Sinology are still lagging far behind those of French, British and German Sinologues. We also find important works done in Russian, Dutch, Italian and other European languages.

The following names of different nationalities are arranged according to the alphabetical order.

French

Guillard d'Arcy
Pere Babe
Seraphin Michel Bazin
J. Beauvais
Edouard Biot
Henri Borel
J. de la Brune
Emmanuel Edouard Chavennes
Henri Cordier
Seraphin Couvreur
P. Daniel
Henri Dore
Simon Foucher
Marcel Granet
Abbe Grosier
Henri Havret
Evariste Regis Huc
Camille Imbault-Huart
Stanislas Julien
Michel Alexandre Kleczkowski
Albert Terrien de Lacouperie
J. L. de Lanessan
Alfred Leveque
Ignace Lorando
Louis August Martin
Henri Maspero

G. Pauthier
Theodore Pavie
Paul Pelliot
Paul Perny
Aloys Pfister
P. L. F. Philastre
Jean Pierre Abel Remusat
Leon de Rosny
Leopold de Saussure
Marie d'Hervey Saint-Denys
A. E. Smoremburg
Arnold Jacques Antoine Vissiere
Leon Wieger

British

Frederic Henry Balfour
J. Dyer Ball
Samuel Beal
J. P. Bruce
Everard Ferguson Calthrop
John Chalmers
David Collie
Samuel Couling
John Francis Davis
Nicholas Belfield Dennys
Justus Doolittle
Robert Kennaway Douglas
H. H. Dubs
Joseph Edkins
Herbert Allen Giles
W. A. Harland
F. G. Henke
Lionel Charles Hopkins
Reginald Fleming Johnston
Bencraft H. Joly
Samuel Kidd
James Legge
James Haldane Stewart Lockhart
Solomon Caesar Malan
Joshua Marshman
Francis Henry May
William Frederick Mayers
Thomas McClatchie
Walter Henry Medhurst
William Charles Milne
Robert Morrison
John Robert Morrison
A. C. Moule
William Muirhead
Edward Lavington Oxenham
Edward Harper Parker
Timothy Richard
John Slade
William Edward Soothill
George Thomas Staunton

George Carter Stent
James A. Summers
Robert Thom
Peter Perring Thoms
Thomas Francis Wade
Thomas Watters
E. T. C. Werner
Arthur D. Waley
Stephen Weston
Alexander Wylie

German

Carl Arendt
E. Boerschmann
K. Bohme
Theodor Bonner
August Conrady
Johann Cramer
Eduard Erkes
Ernst Faber
Alfred Forke
Otto Franke
Wilhelm Grube
Georg von der Gabelentz
K. F. A. Guetzlaff
Joseph Haas
Otto Hauser
H. Hermann
Friedrich Hirth
Julius Klaproth
F. E. A. Krause
Heinrich Kurz
Paul George von Moellendorff
Bruno Navarra
Charles Friederich Neumann
Reinhold von Plaenckner
J. H. Plath
A. Reichwein
F. von Richthofen
Friedrich Rueckert
W. Ruedenberg
Bruno Schindler
Wilhelm Schoot
Ludwig Harold Schutz
H. Stadelmann
Victor von Strauss
Richard Wilhelm
E. von Zenker

Austrian

Anna Bernhardi
Franz Kuehnert
August Pfizmaier
Arthur von Rosthorn
Erwin Ritter von Zach

American

Elijah Coleman Bridgman
James Granger Bridgman
T. F. Carter
Paul Carus
Frank Herring Chalafant
Lydia Mary Fay
Arthur W. Hummel
William C. Hunter
Berthold Laufer
Calvin Wilson Mateer
Samuel I. J. Schereschewsky
Arthur Henerson Smith
Samuel Wells Williams

Italian

Francesco Albanese
Alfonso Andreozzi
Joseph G. P. Marie Calleri
Vincenzo di Giovanni
G. D. Musso
Lodovico Nocentini
Carlo Puini
Nino de Sanctis
Antelmo Severini
Carlo Valenciani
Jean Matthieu de Ventavon
Angelo Zottoli

Russian

V. Alexieff
Emile Vasileivitch Bretschneider
Pere Hyakinth
Pere Isaie
A. Ivanov
A. M. Leontieff
Archimandrite Palladius
D. D. Petchourov
Vasili Pavlovitch Vasiliev

Dutch

J. J. L. Duyvendak
C. F. M. de Grijs
J. J. M. de Groot
H. Hackmann
J. Hoffmann
Gustave Schlegel
M. W. de Visser

Belgian

Charles Joseph de Harlez Hubert Otto

Portuguese

Joachim Alphonse Goncalves

Swiss

Ernst Johann Eitel

Swedish

Bernhard Karlgren

Czechoslovakian

Rudolf Dvorac Gustav Haloun

The earliest translations were made almost all in Latin and by Catholic missionaries. These works are now either unknown or extremely rare. Ignatius da Costa is said to have translated *Dah-Shyue* or *The Principles of Learning* as early as 1662 but up to the present no copy of this alleged work has been found. Prosper Intorcetta's Latin translation of *Jong-Yong* or *The Doctrine of Harmonious Life*, which was first published in 1672 and republished with the Chinese text at Goa in 1676 must be considered the earliest translation extant.

Among the ancient Chinese classics the following have been translated into various European languages by foreign Sinologues with the dates of publication placed within brackets. It must be pointed out that many of the works mentioned are not complete translations and that some of them are mere studies on particular

books or authors. Quite a number of them can be found in periodicals only. The list is arranged in the chronolgical order in which the books were translated and publsihed.

1. The Doctrine of Harmonious Life or *Jong-Yong*

Prosper Intorcetta (1672)
Francois Noel (1700)
Pierre Martial Cibot (1779)
Jean Pierre Abel Remusat (1817)
James Legge (1861)
Reinhold von Plaenckner (1878)

2. The Principles of Learning or *Dah-Shyue*

Philippe Couplet (1688)
Francois Noel (1711)
Gottlieb S. Bayer (1730)
Pierre Martial Cibot (1779)
Joshua Marshman (1814)
G. Pauthier (1832)
C. B. Hillier (1852)
James Legge (1861)
J. Hoffmann (1864)
Reinhold von Plaenckner (1874?)
W. Matthew (1877)
Ludwig Harold Schutz (1909)

3. The Analects of Confucius or *Luenn-Yeu*

Prosper Intorcetta (1677)
J. de la Brune (1688)
M. Levesque (1782)
Joshua Marshman (1809)
Simon Foucher (1818)
William Schoot (1826)
L. E. Barnard (1855)
James Legge (1861)
Ernst Faber (1873)
William Jennings (1895)
Henri Borel (1897)
Allen Upward (1904)
Lionel Giles (1907)
L. A. Lyall (1909)
William Edward Soothill (1910)
Miles Menander Dawson (1915)

4. The Book of Filial Piety or *Shiaw-Jing*

Francois Noel (1711)
Pierre Martial Cibot (177?)
Elijah Coleman Bridgman (1839)
James Legge (186?)

Carlo Valenciani (1878)
Frederic Henry Balfour (1887)
Leon de Rosny (1889)
P. Babe (1911)

5. The Discourses of Mencius or *Menq-Tzyy*

Francois Noel (1711)
Stanislas Julien (1824)
James Legge (1861)
Ernst Faber (1877)

6. The Four Books or *Shy-Shu*

Francois Noel (1711)
Prosper Intorcetta (1761)
David Collie (1828)
G. Pauthier (1841)
James Legge (1861)
J. J. van Brederode (1862)
A. M. Leontieff (1870)
Vincenzo di Giovanni (1873)
Seraphin Couvreur (1895)

7. The Spring & Autumn Annals or *Chuen-Chiou*

Gottlieb S. Bayer (1730)
Roux Deshauterayes (1750)
James Legge (1872)
Seraphin Couvreur (1914)

8. The Book of Change or *Yih-Jing*

J. Heinrich Schumacher (1763)
Jean Regis edited by Mohl (1839)
Thomas McClatchie (1876)
James Legge (1882)
P. L. F. Philastre (1885)
Charles Joseph de Harlez (1889)
A. Terrien de Lacouperie (1892)
Richard Wilhelm (1924)
I. Mears & L. E. Mears (1931)

9. The Book of History or *Shu-Jing*

Gaubil edited by Guignes (1770)
G. Pauthier (1841)
W. H. Medhurst (1846)
James Legge (1865)
Seraphin Couvreur (1896)
W. Gorn Old (1904)
Hubert Otto (1907)
Theodor Bonner (1910)

10. The Rules of Military Administration or *Sy-Maa-Faa*

J. J. Marie Amiot (1772)
E. Fergusou Calthrop (1908)

11. The Art of War by Suen Wuu or *Suen-Tzyy*

J. J. Marie Amiot (1772)
Bruno Navarra (1910)
Lionel Giles (1910)

12. The Art of War by Wu Chii or *Wu-Tzyy*

J. J. Marie Amiot (1772)

13. The Book of Propriety or *Lii-Jih*

Pierre Martial Cibot
J. M. Calleri (1853)
Angelo Zottoli (1879)
James Legge (1885)
Joseph Edkins (1886)
Charles Joseph de Harlez (1894)
Seraphin Couvreur (1899)
J. MacIntyre

14. The Book of Poetry or *Shy-Jing*

Lacharme ed. by Mohl (1830)
Friedrich Ruckert (1833)
Johann Cramer (1844)
G. Pauthier
James Legge (1871)
Victor von Strauss (1880)
William Jennings (1891)
Clement F. R. Allen (1891)
Rudolf Dvorak
L. Cranmer-Byng (1904)
Marcel Granet (1919)

15. The Works of Lao Dan or *Daw-Der-Jing*

G. Pauthier (1838)
Stanislas Julien (1842)
John Chalmers (1868)
Reinhold von Plaenckner (1870)
Victor von Strauss (1870)
Frant. Cupr. Vynatek (1878)
Frederic Henry Balfour (1884)
Adolf Kolmodin (1888)

Leon de Rosny (1889)
Charles Joseph de Harlez (1891)
James Legge (1891)
Konishi (1893)
Albert de Pourvoirville (1894)
G. G. Alexander (1895)
Paul Carus (1898)
Erwin von Zach (1900)
Alexandre Ular (1902)
Rudolf Dvorac (1903)
Lionel Giles (1904)
Walter Gorn Old (1904)
E. H. Parker
G. Evans (1905)
C. Spurgeon Medhurst (1905)
Silva Mendes (1908)
Julius Grill (1910)
Paul Pelliot (1912)
Leon Wieger (1913)
Isabella Mears (1916)
Arthur Waley (1934)

16. Jou's Book on Calculation or *Jou-Bih-Suann-Jing*

Edouard Biot (1841)
Alexander Wylie (1852)
K. L. Biernatzki (1869)

17. The Bamboo Annals or *Jwu-Shu-Jih-Nian*

Edouard Biot (1841)
James Legge (1865)

18. The Book of Jou's Offices or *Jou-Lii*

Edouard Biot (1851)
William Raymond Gingell (1852)

19. Farewell to Sorrows or *Li-Sau*

August Pfizmaier (1852)
Marquis de Saint-Denys (1870)
James Legge (1895)

20. The Works of Lieh Yuhkow or *Lieh-Tzyy*

John Chalmers (1868)
Ernst Faber (1877)
Lionel Giles (1912)
Leon Wieger (1913)

21. The Works of Moh Dyi or *Moh-Tzyy*

Ernst Faber (1877)
Georg von der Gabelentz (1888)
Alexandra David (1907)
Alfred Forke (1922)

22. The Travels of Emperor Muh or *Muh-Tian-Tzyy-Juann*

Ernst Johann Eitel (1880)
Leopold de Saussure (1921)

23. The Works of Juang Jou or *Juang-Tzyy*

Frederic Henry Balfour (1881)
Georg von der Gabelentz (1888)
Herbert Allen Giles (1889)
Lionel Giles (1906)
Richard Wilhelm (1912)
Leon Wieger (1913)

24. The Book of Ceremonies or *Yi-Lii*

Charles Joseph de Harlez (1890)
Seraphin Couvreur (1916)
John Steele (1917)

25. The Works of Goan Jonq or *Goan-Tzyy*

James Legge (1891)
Albert de Pourvoirville (1896)
Edward Harper Parker (1921)

26. Tales about Rivers and Mountains or *Shan-Hae-Jing*

Leon de Rosny (1891)

27. The Works of Harn Fei or *Harn-Fei-Tzyy*

A. Ivanov (1912)

28. The Works of Shyun Kuanq or *Shyun-Tzyy*

H. H. Dubs (1927)

29. The Works of Gongsuen Iang or *Shang-Jiun-Shu*

J. J. L. Duyvendak (1929)

The above is admittedly not a complete list of all translated works that can be found up to date. For instance, the translations done by the Chinese students are not included. In the English language we find Ku Hung-Ming who translated portions of the *Four Books;* Lim Boon-Keng, the *Li-Sau;* Y. P. Mei, parts of *Moh-Tzyy;* Fung Yu-Lan, the first seven chapters of *Juang-Tzyy;* Ivan Chen, the *Book of Filial Piety;* Sung Zong-Dao, the *Book of Change;* and Lin Yu-Tang, excerpts of the *Four Books*, *Lao-Tzyy* and *Juang-Tzyy.* On the whole it may be said that to date there have been too few Chinese scholars who have devoted themselves to this important work.

Less than one-third of the entire ancient literature has been translated into European languages, and the remaining have failed to receive any attention from the Sinologues. There is need for a comprehensive project of translating all ancient Chinese classics. The new translations should among other things embody the fruits of the latest researches in textual study. They should be executed according to a uniform plan so that the whole series will form an encyclopaedia of ancient Chinese civilization. Such a comprehensive and systematic collection of translations will be an inestimable aid to those who desire to understand the people and conditions of China.

This particular field of Sinology still affords great opportunities to any one who possesses both ability and interest. We hope that the fine examples set by men like James Legge, Angelo Zottoli, Charles Joseph de Harlez, Seraphin Couvreur, Ernst Faber will not only be emulated but also excelled by a new generation of Sinologues.

NEW CLASSIFICATION OF CLASSICS

Since the 7th Centry A.D. the Chinese traditional system of classification has been to divide all books into four main categories with subdivisions under each, that is, Canon (*Jing*), History (*Shyy*), Philosophy (*Tzyy*) and Belles Lettres (*Jyi*). Such a division is much too vague and does not indicate the true nature of books. The distinction between "Jing" and "Tzyy" is neither valid nor necessary, and the separation into Nine Schools of thought is both arbitrary and unreasonable.

Under the present proposed system of classification the ancient literature of Pre-Chyn Period are divided according to their subject-matter, and the books under the separate headings are arranged according to the chronological order.

The following list comprises all books that are still extant today. The original titles and volumes are given in Chinese according to those given in the earliest bibliography of Hann Dynasty. These may vary from the current editions of the same books. Excluded from the list are those books which have been lost without traces, or which have been pronounced spurious by the most competent authorities. But books the loss of which has been supplied by later compilations extracted from sundry sources are included. Where each book can be found today is indicated in the Appendix.

The serial numerals affixed to the titles are designed for convenient reference besides showing at a glance the total number of books that we still possess.

LIST OF ANCIENT CLASSICS

I. HISTORY

(A) General

1.	*The Book of History*	尙書	(今文)二十九篇 (古文)四十六篇
2.	*The History of Jou Dynasty*	周書	七十一篇
3.	*Genealogical Records*	世本	十五篇

(B) Chronological

4.	*The Spring & Autumn Annals*	春秋古經	(左傳)十二篇 (公穀)十一篇
5.	*Tzuoo's Commentaries*	左氏傳	三十卷
6.	*Gongyang's Commentaries*	公羊傳	十一卷
7.	*Guuliang's Commentaries*	穀梁傳	十一卷
8.	*The Bamboo Annals*	(竹書)紀年	十三篇

(C) State

9.	*The Records of States*	國語	二十一篇
10.	*The Annals of Warring States*	戰國策	三十三篇

(D) Biographical

11.	*The Biography of Yann Ing*	晏子(春秋)	八篇
12.	*Confucius Three Court Visits*	孔子三朝記	七篇
13.	*The Biography of Lii*	李氏春秋	二篇
14.	*The Biography of Yu Ching*	虞氏春秋	十五篇

II. PHILOSOPHY & RELIGION

(A) Metaphysics

15.	*The Book of Change*	易經	十二篇
16.	*Boh Shang on The Book of Change*	子夏易傳	四卷

(B) Mysticism

17.	*The Works of Lao Dan*	老子	一篇
18.	*The Works of Wen*	文子	九篇
19.	*The Works of Guan Yiin*	關尹子	九篇
20.	*The Works of Lieh Yuhkow*	列子	八卷
21.	*The Works of Juang Jou*	莊子	五十二篇
22.	*The Works of Prince Mou*	公子牟	四篇
23.	*The Works of Tyan Pyan*	田子	二十五篇
24.	*The Works of Lao Lai*	老萊子	十六篇
25.	*The Works of Chyan Lou*	黔婁子	四篇
26.	*The Feather-Capped Philosopher*	鶡冠子	一篇
27.	*The Old Man of Jenq State*	鄭長者	一篇

(C) Cosmogony

28.	*Astrologer Tzyy Wei of Songq*	宋司星子韋	三篇
29.	*The Works of Tzou Yean*	鄒子 鄒子終始	四十九篇 五十六篇

(D) Logic

30.	*The Works of Yiin Wen*	尹文子	一篇
31.	*The Works of Gongsuen Long*	公孫龍子	十四篇
32.	*The Works of Huey Shy*	惠子	一篇

(E) Ethics

33.	*On Cultivation of Character*	內業	十五篇
34.	*The Duties of Pupils*	弟子職	一篇
35.	*The Analects of Confucius*	論語（魯）	二十篇
36.	*Familiar Sayings of Confucius*	孔子家語	二十七卷
37.	*The Works of Tzeng Shen*	曾子	十八篇
38.	*The Book of Filial Piety*	孝經	一篇

39.	*The Principles of Learning*	大學	一篇
40.	*The Doctrine of Harmonious Life*	中庸	一篇
41.	*The Works of Koong Jyi*	子思子	二十三篇
42.	*The Works of Chidiau Pyng*	漆雕子	十三篇
43.	*The Works of Mih Buhchyn*	宓子	十六篇
44.	*The Works of Jiing*	景子	三篇
45.	*The Works of Shyh Shuoh*	世子	二十一篇
46.	*The Works of Duke Wen of Wey*	魏文侯	六篇
47.	*The Works of Ning Yueh*	甯越	一篇
48.	*The Discourses of Mencius*	孟子	十一篇
49.	*The Works of Lii Keh*	李克	七篇
50.	*The Works of Gongsuen Ni*	公孫尼子	二十八篇
51.	*The Works of Shyun Kuanq*	孫卿子	三十三篇
52.	*The Works of Koong Chuan*	讕言	十篇
53.	*The Works of Luu Jonqlian*	魯仲連子	十四篇
54.	*The Works of Wangsuen*	王孫子	一篇
55.	*The Works of Doong Wushin*	董子	一篇

(F) Religion

56.	*The Works of Moh Dyi*	墨子	七十一篇
57.	*The Works of Tyan Chyou*	田俅子	三篇
58.	*The Works of Sweichaur*	隨巢子	六篇
59.	*The Works of Hwu Fei*	胡非子	三篇
60.	*The Works of Charn*	纏子	一卷

(G) Miscellanies

61.	*The Works of Youyu*	由余	三篇
62.	*The Works of Shy Jiau*	尸子	二十篇
63.	*The Works of Tzyy-Hwa-Tzyy*	子華子	
64.	*The Works of Leu Buhwei*	呂氏春秋	二十六篇

III. SOCIAL SCIENCES

(A) Jurisprudence

65.	*Lii Kuei on Law*	李子（李悝法經）	三十二篇
66.	*The Works of Deng Shi*	鄧析	二篇
67.	*The Works of Shen Buhhay*	申子	六篇
68.	*The Works of Gongsuen Iang*	商君（書）	二十九篇
69.	*The Works of Shenn Daw*	愼子	四十二篇
70.	*The Works of Harn Fei*	韓子	五十五篇

(B) Institutions

71.	*The Book of Jou's Offices*	周官經（周禮）	六篇

(C) Rites & Ceremonies

72.	*The Book of Ceremonies*	禮經（儀禮）	十七篇
73.	*The Rites of Mourning*	喪服	一篇

(D) Miscellanies

74.	*The Works of Goan Jong*	管子	八十六篇
75.	*Elder Day's Book of Propriety*	禮大戴記	八十五篇
76.	*Young Day's Book of Propriety*	禮小戴記	四十九篇

IV. PRACTICAL ARTS

(A) Mathematics

77.	*Jou's Book on Calculation*	周髀（算經）	一卷

(B) Agriculture

78.	*The Book of Shern Nong*	神農書	二十篇
79.	*The Calendar of Shiah*	夏小正	一篇
80.	*The Book of an Old Farmer*	野老書	十七篇
81.	*The Book About Nature*	宰氏	十七篇
82.	*Fann Lii's Book on Pisciculture*	陶朱公養魚法	一卷

(C) Military Affairs

83.	*Rules of Military Administration*	軍禮（司馬法）	百五十五篇
84.	*The Art of War by Suen Wuu*	吳（孫子兵法）	八十二篇
85.	*The Art of War by Wu Chii*	吳起（吳子）	四十八篇
86.	*The Works of Wey Liau*	尉繚	三十一篇

V. BELLES LETTRES

(A) Poetical Works

87.	*The Book of Poetry*	詩經	二十八卷
88.	*Poetical Works of Chiu Yuan*	屈原賦	二十五篇
89.	*Poetical Works of Shyun Kuanq*	荀卿賦	六篇
90.	*Poetical Works of Sonq Yuh*	宋玉賦	十六篇

(B) Mythological Accounts

91.	*Tales about Mountains and Rivers*	山海經	十三篇

(C) Historical Novels

92.	*The Travels of Emperor Muh*	穆天子傳	六卷
93.	*Prince Dan of Yann*	燕丹子	一卷

(D) Short Stories

94.	*Tales about Miracles*	瑣語	十一篇
95.	*The Tales of Chingshyy*	青史子	五十七篇
96.	*The Tales of Sonq Keng*	宋子	十八篇

(E) Polemic Essays

97.	*The Philosopher of Ghost Valley*	鬼谷子	三卷
98.	*The Works of Su Chyn*	蘇子	三十一篇
99.	*The Works of Jang Yi*	張子	十篇
100.	*The Works of Chiueh*	闕子	一篇

(F) Cyclopaedias

101.	*Thesaurus*	爾雅	三篇
102.	*Small Thesaurus*	小爾雅	一篇

CONCLUSION: VALUE & OBJECT OF STUDY

A most capable minister of the 10th Century, Jaw Puu once told the Emperor that by studying only one half of the *Analects of Confucius* one could learn how to win an empire and by applying the other half an empire could be held for good. Indeed until quite recently when Western sciences began to be introduced in China, the value of a classical education has never been questioned. The ancient classics have been not only the most important subject of study but also the sole occupation of the educated. They have been regarded as the fountain of knowledge as well as the ultimate of learning.

While we discount such an exaggerated estimation of ancient classics, nevertheless we cannot deny the fact that they constitute not only a most important heritage of the Chinese people but also a most valuable contribution to the world's civilization at large. There is much in them that possess great intrinsic value and all of them have great historical importance. They at least represent the records of cultural achievements of ancient China.

Mankind everywhere are ruled by habits and traditions. Nowhere is this more clearly demonstrated than with the Chinese people. Among the empires of antiquity China is the only one which has survived with an unbroken history. Peoples like the Egyptians, Babylonians, Assyrians, Persians and Greeks reached a very high state of civilization in ancient times, but today they have been superseded by other races and they exist in memory only. On the other hand, the Chinese have maintained a continuous development from the pre-historic times down to the present day. They have not only preserved their past achievements but also kept on

growing and expanding. They constitute a quarter of the entire mankind and the largest single homogeneous cultural group. The long continuity of Chinese civilization coupled with the well-known conservatism of the Chinese people makes it imperative to know their old heritage well, if one wishes to understand their present conditions and future development. For this purpose there is no surer way than to study their ancient classics, which have been both the product and model of their mentality.

Shakespeare writes: "Ignorance is the curse of God, knowledge the wing, wherewith we fly to heaven." Knowledge of ancient Chinese classics may not enable one to "fly to heaven" but it can at least enable him to go a long way toward the understanding of the Chinese mind and aspirations.

As regards both method and object of the study of ancient Chinese classics there is need of a new approach. That more than two thousand years of continuous study has yielded but little constructive result has been due to faulty method as much as to wrong emphasis. This immense cultural heritage of ancient China can be made to serve useful purposes, if we deal with it in the proper way. Instead of being a hindrance to progress it can be used as an asset in the intellectual and moral rejuvenation of China.

First of all, we must try to produce scientific editions of the ancient Chinese classics like what Zenodotus had done to *Illiad* and *Odyssey*. In each book the spurious interpolations must be separated and indicated; the archaic words must be substituted by modern words; the typographical errors must be corrected; the annotations must be based on philological and historical researches; and the texts must be so arranged as to render them readable and interesting.

These ends can be accomplished by textual and verbal criticism through a wide comparative study of various editions now extant. Unlike the old practice the rectified words or sentences should be made in the text proper instead of in the notes. This will eliminate the necessity of profuse notes and save the patience of general readers.

Secondly, we must try to give an adequate historical account of the book and its author. Generally speaking the ancient Chinese classics as we have them today are not the actual compositions of the alleged authors themselves. The authorship of many a book will always remain a matter of controversy. About the life of these writers we possess very little information, and we know only approximately the periods in which they flourished. In order to appreciate the full significance of their contributions, we must view them in the proper perspective and historical relationship.

Thirdly, we must try to compare the ancient Chinese classics with similar scriptures of other peoples of antiquity. Only by a comprehensive and intelligent comparison can we hope to avoid the common pitfall of either undue depreciation or improper exaggeration of their true merits. Future researches will perhaps increase our knowledge to such an extent as to enable us to discover a closer relationship between the Chinese learning on one hand, the Greek and Hindu learning on the other hand, than what we know at present. It is not impossible that the time will come when we can trace the influence of one on the intellectual development of the other. When the intellectual developments of various peoples of antiquity are properly understood and correlated, we shall then be in a position to write an adequate history of world civilization.

APPENDIX

Containing a selected bibliography
of the most representative works
on each book of the acient Chinese classics
and written during the last three hundred years.

附　錄

西漢所傳春秋戰國遺籍目略

西漢所傳春秋戰國遺籍目略

以今存及有輯本者爲限
附清代以來注本輯本目略

凡　例

一　本目以班固漢書藝文志及姚振宗漢書藝文志拾補所著錄西漢所傳稱爲春秋戰國時人著作之今存及有輯本者爲限，都凡一百零二種；清代以來注本輯本，另附一目於後。

二　本目所著錄各春秋戰國遺籍，卽"英譯中國古典叢書"之全目；所附清代以來注本輯本目略，卽此叢書據以校譯之參考書。惟英譯中國古典叢書，現雖大部譯畢，但尙有一部份正在整理譯述之中，將來因最後整理之結果，關於部類之分合，各書之去取，及序次名稱之重定，與本目或有出入，容於再版時，據以改正。

三　英譯中國古典叢書整理譯述之步驟，爲先據各注本輯本校寫爲白文，重訂其次序，並分段標點，然後譯爲英文，譯畢以中英文長序一篇分冠中文白文及英文譯本各書之前。中文長序考論書名作者之時代眞僞諸問題，於著錄之經過，傳本之異同，篇卷之分合，注輯之家數，及其在學術上價值，亦均附及。英文長序於中文長序中所述各點之結論，概舉其要。將來中英序除分冠中英文本各書之前外，別錄成册，以爲"書錄"，故本文長目稱爲"目略"，力求簡明。

四　英譯中國古典叢書，於西漢所傳今存及有輯本之春秋戰國遺籍，無論眞僞，概行整理譯述，而於序言中論其眞僞及價值諸問題。蓋先秦舊籍，多降至西漢始成定型。古人著書，不盡出己手。因口授、追記、傳抄、錯簡，及承其學、有其篇者，妄改舊文，夾入箋記，致雜以後世之事之辭，諸家書幾無不然。

其在西漢始著於竹帛、編校成帙者，其竄亂增益，更不可免。然實皆導源春秋戰國之時，故仍以入錄，而明著歷來考辨之經過於各序中。今不逕稱春秋戰國遺籍目，而冠以"西漢所傳"者以此。

五　今行古文尚書及紀年、家語、關尹子、列子、子華子之類，均非西漢之舊，然西漢固曾有此書也。英譯中國古典叢書，於有重輯本者，則據重輯本校譯；無重輯本者於行世僞本亦譯其略，皆明著其僞於各序中。故本目於上稱各書不以其僞而屏之。

六　春秋戰國之書，多係累積遺說而成。如尚書、周書、世本、紀年、易經、山海經、穆天子傳等，其事其文，或不始於春秋戰國，然不可謂非春秋戰國之遺籍也，故均予著錄。

七　夏小正、周官，皆戰國時作，雖冠以"夏""周"等字，仍入本目。漢志於"神農二十篇"自註曰"六國時諸子託之神農"，是明著其出於戰國也，亦幷錄之。其他漢志及拾補所著錄春秋以前書，不敢輕採。

八　禮大小戴記，西漢時集七十子後學語所成，雖或增益，然多有本，與公羊傳之至西漢始著於竹帛者無異，故以入錄。如小戴記王制，據史記爲"文帝使博士諸生剌六經作"，雖成於西漢，要亦剌自六經中也。至月令、明堂位、樂記，東漢馬融始增入，以足四十九篇之數，固非馬融所作，其原文仍出於漢志禮、樂兩類諸記中也。子夏易傳亦不必出於卜商之手，猶公羊傳不必出於公羊高之手也。凡此與本目明示"西漢所傳"者，實不相悖。將來於英譯中國古典叢書各序中當詳論之。恐讀者或有所疑，先舉例於此。

九　本目斷自戰國，秦一統後所著書不取。故呂氏春秋入錄，而孔叢子等則不取也。惟孔叢子中小爾雅一篇，西漢時單行，爲秦以前書之羼入後人所著書中者，故亦取之。至孔叢子是否秦人所著，非屬本目範圍，容別論。惟小爾雅實不因此而

可謂其非西漢所傳之先秦古籍也。

十　春秋經、孔子三朝記、中庸、曾子、弟子職、夏小正、荀卿賦、小爾雅等，西漢皆單行，清儒於各書有專注，故分著於目。大學西漢雖不單行，然宋後與中庸並列於四書，亦援中庸例，分著於目。至王制，其成書情形已見前，西漢雖單行，茲不別出。

十一　西漢劉向編屈原以下賦爲楚辭十六卷；於屈原、宋玉外，兼及賈誼、淮南小山、東方朔、嚴忌、王褒及向自作；文體立意，或本之屈宋，然究爲文學創作，與王制之剌自六經者不同。故禮大小戴記可入本目，而楚辭不可入本目也。茲本漢志以屈原賦、宋玉賦著錄。清代以來注楚辭者，則列所附注本目屈原賦條下，於宋玉賦條下，不重出。

十二　本目所附注本輯本目，於尚書、春秋經、左氏傳、公羊傳、穀梁傳、易經、論語、孝經、大學、中庸、孟子、周官、儀禮、禮記、詩經、爾雅，以清代以來注本過多，略選其要；至其他諸書，則注本輯本略求其備。惟限於所知，仍難免遺珠之憾耳。又附目稱"清代以來"，於近世注輯本亦有入錄，然究以清代爲重，近世者不免掛一漏萬，容後補錄。

十三　本目及所附注本輯本目，以有單行者或見於叢書中而獨成種類者爲限；其見於他書中者：輯本如嚴可均全上古三代文中所拾本目著錄各書之佚文，注本如王念孫讀書雜志、俞樾諸子平議等，以其特要，故散入目中。此外單篇雖有數種，要爲極少。將來於通論雜考之專書，及散見他書之有關文字，當另爲目。至如漢志有唐勒賦，嚴可均全上古三代文所輯，則僅秦土論二十四字；既非賦體，又不成篇，本目不取。其他嚴輯本目著錄各書，佚文之過少者，亦不析入目中。

十四　本目所附注本輯本目中，有非逕註本書，有係輯錄別本，要皆足資參考：前者如春秋大事表、左傳紀事本末、國策編年及各書有關人物之傳記事蹟等；後者如古文周書、孔子集語、孟子外書、莊子佚文、佚禮徵徵等。至王輯古本竹書紀年、嚴輯子

華子等，則於世行僞本之外，返其本眞，其重要更在世行僞本之上矣。

十五　漢志類隸失當，久有論者。茲爲學人研究便利計，照現代學術另行分類，其性質兼涉兩類者從其重，自亦難於盡是。然此目本爲便於初步研究而設，非如史家之志藝文經籍也。讀者幸諒斯意！

十六　春秋戰國遺籍之研究，爲近三百年學者集矢之所在。然其成果，尙未見有編成一較完備之全目者，蓋亦因其難於着手之故。本目妄爲草創，知其無當，貢諸初學，亦聊勝於無耳。邦人君子，幸賜指正！

十七　本目承吳業、李秋水兩先生代爲編集，復由楊家駱先生校訂，附此敬致謝意！

鄭鷟相衡謹識

西漢所傳春秋戰國遺籍目略

以今存及有輯本者爲限

史傳類

(A) 文獻

1 尙書
2 周書
3 世本

(B) 編年史

4 春秋經
5 左氏傳
6 公羊傳
7 穀梁傳
8 紀年

(C) 國別史

9 國語
10 戰國策

(D) 傳記

11 晏子春秋
12 孔子三朝記
13 李氏春秋
14 虞氏春秋

哲學宗教類

(A) 形而上學

15 易經
16 子夏易傳

(B) 道家

17 老子
18 文子
19 關尹子
20 列子
21 莊子
22 公子牟
23 田子
24 老萊子
25 黔婁子
26 鶡冠子
27 鄭長者

(C) 陰陽家

28 宋司星子韋
29 鄒子

(D) 名 學

30 尹文子
31 公孫龍子
32 惠子

(E) 倫理學

33 內業
34 弟子職
35 論語
36 孔子家語
37 曾子
38 孝經
39 大學
40 中庸
41 子思
42 漆雕子
43 宓子
44 景子
45 世子
46 魏文侯
47 甯越
48 孟子
49 李克
50 公孫尼子
51 荀子
52 讕言
53 魯仲連子
54 王孫子
55 董子

(F) 宗 教

56 墨子
57 田俅子
58 隨巢子
59 胡非子
60 纏子

(G) 雜 錄

61 由余
62 尸子
63 子華子
64 呂氏春秋

社會科學類

(A) 法 理

65 李悝法經

66 鄧析子
67 申子
68 商君書
69 愼子
70 韓非子

(B) 政 制

71 周禮

(C) 禮 儀

72 儀禮
73 喪服

(D) 叢 書

74 管子
75 大戴禮
76 禮記

應用技術類

(A) 算 術

77 周髀算經

(B) 農

78 神農書
79 夏小正
80 野老書
81 范子計然
82 陶朱公養魚法

(C) 兵

83 司馬法
84 孫子
85 吳子
86 尉繚子

文 學 類

(A) 詩 歌

87 詩經
88 屈原賦
89 荀卿賦
90 宋玉賦

(B) 神 話

91 山海經

(C) 小 說

92 穆天子傳
93 燕丹子

(D) 筆 記

94 璅語
95 青史子
96 宋子

(E) 辯論家

97 鬼谷子
98 蘇子
99 張子
100 闕子

(F) 字 典

101 爾雅
102 小爾雅

西漢所傳春秋戰國遺籍
清代以來注本輯本目略

史　傳　類

(A) 文　獻

1 尚　書

閻若璩　古文尚書疏證八卷
程廷祚　晚書訂疑三卷
王鳴盛　尚書後案三十卷
　　附後辨一卷
段玉裁　古文尚書撰異三十二卷
崔　述　古文尚書辨僞二卷
孫星衍　尚書今古文疏證三十卷
　　古文尚書馬鄭注十卷
　　尚書逸文二卷
江　聲　尚書集注音疏十四卷
焦　循　尚書補疏二卷
劉逢祿　尚書今古文集解三十卷
丁　晏　尚書餘論一卷
陳喬樅　今文尚書經說考
　　三十四卷
　　歐陽夏侯經說考一卷
魏　源　書古微十二卷
戴鈞衡　書傳補商十七卷
王先謙　尚書孔傳參正三十六卷
孫貽讓　尚書駢枝一卷
皮錫瑞　今文尚書考證三十卷
　　書經通論一卷
簡朝亮　尚書集注述疏三十五卷

胡　渭　禹貢錐指二十卷
徐文靖　禹貢會箋十二卷
成蓉鏡　禹貢班義述三卷
楊守敬　禹貢本義一卷

胡　渭　洪範正論五卷

王國維　周書顧命徵一卷
　　後考一卷
　　洛誥箋一卷

盛百二　尚書釋天六卷
成蓉鏡　尚書歷譜二卷

2 周　書

王念孫　讀逸周書雜志四卷

陳逢衡　逸周書補注二十二卷
　　補遺一卷
潘　振　周書解義十卷
朱右曾　逸周書集訓校釋十卷
　　附逸文一卷
朱駿聲　周書集訓校釋增校一卷
丁宗洛　逸周書管箋十六卷
孫貽讓　周書斠補四卷
周中孚　逸周書補註
劉師培　周書補正六卷
　　周書要說一卷

何秋濤　逸周書王會篇箋釋

郝懿行　汲冢周書輯要一卷
嚴可均　(輯)古文周書

3　世　本

雷學淇　校輯世本二卷
秦嘉謨　(輯)世本輯補十卷
孫馮翼　(輯)世本一卷
陳其榮　補訂孫輯世本二卷
　　附考證
洪飴孫　(輯)世本輯補四卷
王　謨　(輯)世本二卷
張　澍　(輯)漢宋衷世本注五卷
茆泮林　(輯)世本六卷

(B)　編年史

4　春秋經

惠士奇　半農春秋說十五卷
段玉裁　春秋左傳古經十二卷
　　附一卷
顧棟高　春秋大事表五十卷
林春溥　春秋經傳比事二十二卷
侯　康　春秋古經說二卷
張應昌　春秋屬辭辨例編六十卷
廖　平　春秋左氏古經說十二卷

5　左氏傳

顧炎武　左傳杜解補正三卷
王夫之　春秋稗疏二卷
朱鶴齡　讀左日鈔十四卷
高士奇　左傳紀事本末五十三卷
陳厚耀　春秋長曆十卷
　　春秋世族譜一卷
惠　棟　左傳補注六卷
沈　彤　春秋左傳小疏一卷
洪亮吉　春秋左傳詁二十卷
　　春秋十論一卷
梁履繩　左傳補釋三十二卷
王引之　春秋名字解詁二卷
焦　循　春秋左傳補疏五卷
劉逢祿　左氏春秋考證二卷

馬宗璉　春秋左傳補注一卷
沈欽韓　春秋左氏傳補注十二卷
　　考異十卷
　　左傳地名補注十二卷
俞　樾　春秋名字解詁補義一卷
成蓉鏡　春秋世族譜拾遺一卷
胡元玉　春秋名字解詁駁一卷
李貽德　春秋左傳賈服注輯述
　　二十卷
章炳麟　春秋左傳讀
　　劉子政左氏說
劉師培　春秋左傳例略
　　春秋左氏傳古例詮微
　　左氏傳答問
　　左氏傳時月日古例

6　公羊傳

莊存與　春秋正辭九卷
　　春秋舉例一卷
　　春秋要旨一卷
孔廣森　春秋公羊通義十一卷
　　敍一卷
劉逢祿　公羊何氏釋例十卷
　　公羊何氏解詁箋一卷
凌　曙　公羊禮疏十一卷
　　公羊禮說一卷
　　公羊答問一卷
陳　立　春秋公羊傳義疏
　　七十六卷
王闓運　公羊傳箋十一卷
廖　平　大統春秋公羊補證十一
　　卷、附大統春秋條例表
　　何氏公羊解詁三十卷

7　穀梁傳

許桂林　穀梁釋例四卷
柳興恩　穀梁大義述七卷
侯　康　穀梁禮證二卷
鍾文烝　穀梁補注二十四卷
廖　平　穀梁古義疏十一卷
　　釋范一卷
康有爲　穀梁劉氏學
王闓運　穀梁申義
柯劭忞　春秋穀梁傳註十五卷

8　紀　年

徐文靖　竹書紀年統箋十二卷
陳逢衡　竹書紀年集證五十八卷
孫之騄　考訂竹書紀年十三卷
郝懿行　竹書紀年校正十四卷
陳本禮　竹書紀年集證十二卷
洪頤煊　校正竹書紀年二卷
陳　詩　竹書紀年集註二卷
張宗泰　竹書紀年校補二卷
雷學淇　考訂竹書紀年十四卷

辨誤一卷、考證一卷
竹書紀年義證四十卷
林春溥　竹書紀年補證四卷
鄭　環　竹書紀年考證四卷
董豐垣　竹書紀年辨證二卷
董　沛　竹書紀年拾遺
張九鐔　竹書紀年考證一卷
朱右曾　汲冢紀年存眞一卷
王國維　古本竹書紀年輯校一卷
今本竹書紀年疏證二卷
錢　穆　王氏古本竹書紀年輯校補正

(C)　國別史

9　國　語

王念孫　戰國策雜志三卷
黃丕烈　(校)國語韋昭注
顧廣圻　二十一卷
黃丕烈　國語札記一卷
洪亮吉　國語韋注疏十六卷
汪　中　國語校文一卷
姚　鼐　國語補註一卷
劉台拱　國語校補一卷
蔣曰豫　(輯)國語賈註一卷
黃　奭　(輯)董泰國語解詁一卷
(輯)賈逵國語註一卷
(輯)唐固國語注一卷
(輯)王肅國語章句一卷
(輯)孔晁國語注一卷
黃　模　國語補韋四卷
汪遠孫　國語三君注輯存四卷
國語明道本考異四卷
國語發正二十卷
陳　瑑　國語翼解六卷
譚　澐　國語釋地三卷
董增齡　國語正義二十一卷
錢保塘　國語補音札記一卷
康有爲　國語原本
徐時棟　國語韋註正誤
鄭維嶽　國語旁訓二卷

10　戰國策

王念孫　戰國策雜志三卷
張　琦　戰國策釋地二卷
陳恩澤　國策地名考
狄子奇　二十卷
張尙瑗　讀戰國策隨筆一卷
黃丕烈　(校)戰國策高誘注
顧光圻　三十三卷
顧廣圻　戰國策札記三卷
林春溥　戰國紀年六卷
戰國地輿一卷
顧觀光　國策編年一卷
尹桐陽　戰國策新釋三十三卷

(D) 傳 記

11 晏子春秋

王念孫 晏子春秋雜志二卷
孫星衍 晏子春秋音義一卷
盧文弨 晏子春秋校正一卷
黃以周 晏子春秋校勘記二卷
俞 樾 晏子春秋平議一卷
蘇 輿 晏子春秋集校七卷
劉師培 晏子春秋校補二卷
張純一 晏子春秋校注

12 孔子三朝記

洪頤煊 孔子三朝記注七卷

13 李氏春秋

馬國翰 (輯)李氏春秋一卷

14 虞氏春秋

馬國翰 (輯)虞氏春秋一卷

哲學宗教類

(A) 形而上學

15 易 經

顧炎武 易音三卷
王夫之 周易稗疏四卷
考異一卷
周易內傳六卷
發例一卷
周易大象解一卷
周易外傳七卷
黃宗羲 周易象數論六卷
黃宗炎 周易象辭二十一卷
圖書辨惑二十一卷
胡 渭 易圖明辨四卷
考異一卷
毛奇齡 春秋占筮書三卷
惠士奇 易說六卷
惠 棟 周易述二十三卷
易漢學八卷
易例二卷
易微言二卷
易大義一卷
周易本義辨證五卷
茹敦玄 周易二閭記三卷
周易小義二卷
孫星衍 孫氏周易集解十卷
李松林 周易述補五卷
盧 浙 周易經義審八卷
張惠言 周易虞氏義九卷、消息二卷、易禮二卷、易候一卷、易言二卷、易事二卷
周易鄭氏義二卷、荀氏

梅　冲　莊子本義二卷
吳　俊　莊子解一卷
韓泰青　說莊三卷
劉鳴典　莊子約解四卷
孫馮翼　(輯)莊子注考逸
李　贄　莊子解二卷
竇調元　莊子補釋一卷
郭　階　莊子識小一卷
張其淦　莊子旨歸十卷
戴　煦　莊子內篇註
孫家淦　南華通七卷
林仲懿　南華本義二卷
周金然　南華經傳釋一卷
徐廷華　南華簡鈔四卷
屈　復　南華通七卷
陳壽昌　南華經正義
倪元坦　莊子詮十卷
朱得之　莊子通義十卷
楊文會　南華經發隱一卷
俞　樾　莊子平議三卷
王先謙　莊子集解八卷
郭慶藩　莊子集解二十四卷
廖　平　莊子新解
　　莊子敍意
王闓運　莊子注二卷
章炳麟　莊子解故一卷
劉師培　莊子校義一卷
馬其昶　莊子故八卷
馬敍倫　莊子義證三十三卷
　　莊子佚文一卷
　　莊子年表一卷
陳　柱　莊子通論
　　莊子內篇學
　　莊子天下篇註

22　公子牟

馬國翰　(輯)公子牟子一卷

23　田　子

馬國翰　(輯)田子一卷

24　老萊子

馬國翰　(輯)老萊子一卷

25　黔婁子

馬國翰　(輯)黔婁子一卷

26　鶡冠子

吳世拱　鶡冠子註三卷
王闓運　鶡冠子註一卷
王仁俊　鶡冠子閒詁三卷

27 鄭長者

馬國翰 (輯)鄭長者書一卷

(C) 陰陽家

28 宋司星子韋

馬國翰 (輯)宋司星子韋書一卷

29 鄒 子

馬國翰 (輯)鄒子

(D) 名 學

30 尹文子

張其鍠 尹文子斠註一卷
王時潤 尹文子校錄二卷

31 公孫龍子

辛從益 公孫龍子註
王時潤 公孫龍子校錄
陳 柱 公孫龍子集解
金受申 公孫龍子釋
胡道靜 公孫龍子考

32 惠 子

馬國翰 (輯)惠子一卷

(E) 倫理學

33 內 業

馬國翰 (輯)內業一卷

34 弟子職

張爾岐 弟子職注一卷
莊述祖 弟子職集解一卷
洪亮吉 弟子職箋釋一卷
任文田 弟子職集註一卷
孫同光 弟子職注一卷
許 瀚 弟子職正音
鍾 廣 弟子職音誼一卷
王 筠 弟子職正音一卷
王紹蘭 弟子職古本考一卷
王 貞 弟子職詁一卷
王懿榮 弟子職正音一卷
桂文燦 弟子職解詁一卷
王元啓 弟子職補注一卷

35 論 語

江 永 鄉黨圖考
陳 鱣 論語古訓
馮登府 論語異文考證十卷

焦　循　論語補疏三卷
　　論語通釋一卷
梁廷枏　論語古解十卷
劉寶楠　論語正義二十四卷
潘維城　論語古注集箋十卷
　　考一卷
俞　樾　論語鄭義一卷
王闓運　論語訓
簡朝亮　論語集注述疏十卷

曹廷棟　逸語十卷

朱彝尊　孔子弟子門人考一卷
葉方藹　孔氏志八卷
楊方晃　孔子年譜五卷
江　永　孔子年譜輯注
黃定宜　一卷
胡培翬　孔子編年注五卷
李　灼　至聖編年世紀
黃　晟　二十四卷
林春溥　孔子世家補訂一卷
　　孔門師弟年表一卷
　　孔孟年表一卷
狄子奇　孔子編年一卷
孔廣特　先聖生卒年月考二卷
鄭　環　孔子世家考二卷
　　仲尼弟子列傳考一卷
孔繼汾　闕里文獻考一百卷
鄭曉如　闕里述聞十四卷

崔　述　洙泗考信錄四卷
　　餘錄一卷
常　安　從祀名賢傳六卷
牛樹梅　文廟通考六卷

36　孔子家語

陳士珂　家語疏證十卷
孫志祖　家語疏證六卷
范家相　家語證僞十一卷

孫星衍　孔子集語十七卷

37　曾　子

毛奇齡　曾子問講錄四卷
阮　元　曾子注釋四卷
孔廣森　(補註)曾子十二篇讀本
王定安　曾子家語
馮雲鵬　(輯)曾子書八卷
魏　源　曾子發微

梅文鼎　曾子問天員篇一卷
繆　篆　曾子觀人篇

38　孝　經

嚴可均　(輯)孝經鄭氏注一卷
阮　福　孝經義疏補九卷

皮錫瑞　孝經鄭注疏二卷
吳大廷　孝經古今文傳註輯論一卷
簡朝亮　孝經集注述疏一卷
馬　衡　大足宋石刻古文孝經校釋一卷

39 大　學

惠士奇　大學說一卷
宋翔鳳　大學古義說二卷
顧震福　學庸古義會箋

40 中　庸

惠　棟　中庸注一卷
戴　震　中庸補注一卷

41 子　思

洪頤煊　(輯)子思子一卷
魏　源　子思子發微
黃以周　子思子輯解內篇五卷、外篇二卷
馮雲鵬　(輯)子思子書六卷

42 漆雕子

馬國翰　(輯)漆雕子一卷

43 宓　子

馬國翰　(輯)宓子一卷

44 景　子

馬國翰　(輯)景子一卷

45 世　子

馬國翰　(輯)世子一卷

46 魏文侯

馬國翰　(輯)魏文侯書一卷

47 甯　越

馬國翰　(輯)甯子一卷

48 孟　子

戴　震　孟子字義疏證五卷
張宗泰　孟子七篇諸國年表二卷
崔　述　孟子事實錄二卷
汪兆麟　孟子時事略一卷
周廣業　孟子四考四卷
焦　循　孟子正義三十卷

蔣仁榮　孟子音義考正二卷

林春溥　孟子外書補正四卷
李調元　(輯)逸孟子一卷

朱彝尊　孟子弟子門人考一卷
閻若璩　孟子生卒年月考一卷
狄子奇　孟子編年二卷
林春溥　孟子列傳纂一卷
　　孟子時事年表一卷
崔　述　孟子事實錄二卷
潘　眉　孟子游歷考一卷
孟衍泰等　三遷志十二卷

49　李　克

馬國翰　(輯)李克書一卷

50　公孫尼子

洪頤煊　(輯)公孫尼子一卷
馬國翰　(輯)公孫尼子一卷

51　荀　子

謝　墉　荀子楊倞注校二十卷
　　附校勘補遺一卷
劉台拱　荀子補注一卷
郝懿行　荀子補注二卷
王念孫　荀子雜志八卷
　　補遺一卷
盧文弨　(校)荀子
顧廣圻　荀子異同一卷
　　附輯荀子佚文
錢　佃　荀子考異一卷
陳　奐　荀子異同
陳昌齊　荀子正誤
俞　樾　荀子平議四卷
王先謙　荀子集解二十卷
劉師培　荀子斠補
陳　柱　荀子集解補正

52　讕　言

馬國翰　(輯)讕言一卷

53　魯連子

洪頤煊　(輯)魯連子一卷
馬國翰　(輯)魯連子一卷
嚴可均　(輯)魯仲連文

54　王孫子

馬國翰(輯)　王孫子
嚴可均(輯)　王孫子一卷

55 董 子

馬國翰 (輯)董子一卷

(F) 宗 教

56 墨 子

畢 沅 墨子注十五卷
目錄一卷
王念孫 墨子雜志六卷
顧廣圻 (校)墨子
孫星衍 墨子篇目考一卷
魏 源 墨子註
俞 樾 墨子平議三卷
孫詒讓 墨子閒詁十五卷、目錄一卷、附錄後語二卷
王闓運 墨子註七十一卷
吳世拱 墨子學
尹桐陽 墨子新釋十五卷
王樹枏 墨子三家校註補訂二卷
蘇時學 墨子刊誤二卷
張純一 墨子閒詁箋
墨子閒詁箋補校
陳 柱 墨子刊誤
墨子十論
吳毓江 墨子校注十卷
伍非百 墨子大義述

張惠言 墨子經說解二卷
王仁俊 墨子經說疏一卷
沈湛鈞 墨子經校正
梁啓超 墨經校釋
墨子學案
胡 適 墨子小取篇新詁
伍非百 墨辨解故
錢臨照 釋墨經中光學力學諸條

57 田俅子

馬國翰 (輯)田俅子一卷

58 隨巢子

馬國翰 (輯)隨巢子一卷

59 胡非子

馬國翰 (輯)胡非子一卷

60 纏 子

馬國翰 (輯)纏子一卷

(G) 雜 錄

61 由 余

馬國翰 (輯)由余書一卷

62 尸子

孫星衍　尸子輯本二卷
章宗源　(輯)尸子
任兆麟　(輯)尸子
汪繼培　尸子存疑一卷

63 子華子

嚴可均(輯)　子華子

64 呂氏春秋

王夫之　呂覽釋
王念孫　呂氏春秋雜誌
梁玉繩　呂子校補二卷
蔡　雲　呂子獻補校疑一卷
徐時棟　呂氏春秋雜記十卷
陳昌齊　呂氏春秋正誤二卷
弗泮林　呂氏春秋校補一卷
劉師培　呂氏春秋斠一卷
俞　樾　呂氏春秋平議三卷
劉咸炘　呂氏春秋發微一卷
李寶洽　呂氏春秋高註補正一卷
黃嗣艾　呂氏春秋考異
蔣維喬等　呂氏春秋彙校

(A) 法　理

65 李悝法經

黃　奭　(輯)法經一卷
嚴可均　(輯)李悝文

66 鄧析子

嚴可均　(校)鄧析子
王時潤　鄧析子校錄
馬敍倫　鄧析子校錄二卷

67 申　子

馬國翰　(輯)申子一卷
嚴可均　(輯)申子一卷

68 商君書

嚴萬里　商君書新校正
俞　樾　商子平議
王仁俊　商君書表微
王時潤　商君書斠詮五卷
尹桐陽　商君書新釋五卷
簡　書　商君書箋正五卷
朱師轍　商君書解詁二卷

嚴可均　(輯)商鞅文

69　愼　子

愼懋賞　愼子內外篇二卷
　　愼子逸文一卷
　　愼子傳補一卷

70　韓非子

王念孫　韓子雜志
盧文弨　韓非子校正
顧廣圻　韓非子識誤三卷
俞　樾　韓非子平議一卷
王先愼　韓非子集解
尹桐陽　韓子新釋二十卷
沈湛鈞　韓非子正誤註釋
陳　柱　韓非子通論
　　韓非子札記

(B)　政　制

71　周　禮

李光坡　周禮述註二十四卷
萬斯大　周官辨非一卷
李鍾倫　周官訓纂二十卷
方　苞　周官集註十二卷
　　周官析疑三十六卷
　　周官辨一卷
惠士奇　禮說十四卷
江　永　周禮疑義舉要七卷
莊存與　周官記五卷
　　周官說二卷、說補三卷
段玉裁　周禮漢讀考六卷
韋協夢　周官彙說三十二卷
　　附解義十二卷
王聘珍　周禮說二卷
徐養源　周禮故書考四卷
曾　釗　周官注疏小箋五卷
王鳳運　周官箋六卷
孫詒讓　周禮正義八十六卷
　　周禮政要二卷

方　苞　考工記析疑四卷
程瑤田　考工創物小記一卷、磬折古義一卷、溝洫疆理小記一卷、九穀考一卷
戴　震　考工記圖一卷
阮　元　車制圖解一卷
鄭　珍　輪輿私箋二卷
　　附圖一卷
王宗涑　考工記考辨八卷

王鳴盛　周禮軍賦說四卷
沈　彤　周官祿田考三卷

(C) 禮 儀

72 儀 禮

張爾岐　儀禮鄭注句讀十七卷
　　附監本正誤一卷
李光坡　儀禮述記十七卷
萬斯大　儀禮商二卷附錄一卷
吳廷華　儀禮章句十七卷
方　苞　儀禮析疑十七卷
　　喪禮或問一卷
諸　錦　饗禮補亡一卷
任啓運　朝廟宮室考十三卷
　　肆獻祼饋食禮三卷
蔡德晉　禮經本義十七卷
江　永　儀禮釋宮增注一卷
　　儀禮釋例一卷
沈　彤　儀禮小疏一卷
褚寅亮　儀禮管見十七卷
任大椿　弁服釋例八卷
段玉裁　儀禮漢讀考一卷
盛世佐　儀禮集編四十卷
凌廷堪　禮經釋例十三卷
　　目錄一卷
韋協夢　儀禮集解四十卷
　　儀禮章句十七卷
張惠言　儀禮圖六卷
　　讀儀禮記二卷
徐養源　儀禮今古文異同疏證
　　五卷
黃丕烈　儀禮校正十七卷
洪頤煊　禮經宮室答問二卷
胡匡衷　儀記釋官九卷
　　鄭氏儀禮目錄校正一卷
王聘珍　儀禮學一卷
胡承珙　儀禮今古文疏義十七卷
胡培翬　儀禮正義四十卷
金曰追　儀禮經注疏正僞十七卷
鄭　珍　儀禮私箋八卷
曾國藩　讀儀禮錄一卷
王闓運　禮經箋十七卷

丁　晏　佚禮扶微

73 喪 服

徐乾學　讀禮通考一百廿卷
毛奇齡　喪禮吾說篇十卷
　　三年服制考一卷
閻若璩　喪服翼注一卷
程瑤田　喪服文足徵記十卷
吳嘉賓　喪服會通記四卷

(D) 叢 書

74 管 子

王念孫　管子雜志十二卷
戴　望　管子校正二十六卷
洪頤煊　管子義證八卷
宋翔鳳　管子識誤一卷
段凌辰　管子集註
劉　績　管子補註
金廷桂　管子參解三卷
張佩綸　管子學二十四卷
俞　樾　管子平議七卷
章炳麟　管子餘義一卷
王仁俊　管子訓纂
尹桐陽　管子新釋二十卷
王紹蘭　管子地員篇註四卷
唐詠裳　管子寅合篇補註一卷

75　大戴禮

翁方綱　大戴禮附記一卷
孔廣森　大戴禮記補注十三卷、
　　敍錄一卷
朱駿聲　大戴禮記校正二卷
王聘珍　大戴禮記解詁十三卷
汪　中　大戴禮記正誤一卷
胡培系　大戴禮記箋證五卷
汪　照　大戴禮記補注十三卷
　　目錄一卷附錄一卷
吳文起　大戴禮記考一卷
孫詒讓　大戴禮記斠補三卷
徐　榮　大戴禮記補注
葉大莊　大戴禮記審議二卷
王樹枏　大戴禮記補注十三卷
姜國伊　大戴禮記正本

76　禮　記

李光坡　禮記述註二十八卷
萬斯大　禮記偶箋三卷
納喇性德　陳氏禮記集解補正
　　三十八卷
方　苞　禮記析疑三十六卷
　　喪禮或問一卷
邵泰衢　檀弓疑問一卷
江　永　禮記訓義擇言八卷
　　深衣考誤一卷
杭世駿　續衛氏禮記集說一百卷
惠　棟　明堂大道錄八卷
　　禘說二卷
任大椿　深衣釋例三卷
　　弁服釋例八卷
　　釋繒一卷
張敦仁　撫州本禮記鄭注考異
　　二卷
孫希旦　禮記集解六十一卷
焦　循　禮記補疏三卷
胡培翬　燕寢考三考
朱　彬　禮記訓纂四十九卷
陳喬樅　禮記鄭讀考六卷

郭嵩燾　禮記質疑四十九卷
俞　樾　禮記異文箋一卷
　　禮記鄭讀考一卷
　　七十二候考一卷
皮錫瑞　王制箋一卷
　　禮記淺說二卷
王闓運　禮記箋四十六卷
康有爲　禮運注一卷
劉光蕡　學記臆解一卷

應用技術類

(A)　算　術

77　周髀算經

李　籍　周髀算經音義一卷
戴　震　(校)周髀算經
顧觀光　周髀算經校勘記
馮　經　周髀算經述一卷
桂文燦　周髀算經考一卷
鄒伯奇　周髀算經考證一卷

(B)　農

78　神農書

馬國翰　(輯)神農書一卷

79　夏小正

徐世溥　夏小正解一卷
黃叔琳　夏小正注一卷
諸　錦　夏小正詁一卷
范家相　夏小正輯注四卷
畢　沅　夏小正考注一卷
莊述祖　夏小正經傳考釋十卷
孫星衍　夏小正傳校正三卷
孔　昭　夏小正考正一卷
黃　模　夏小正分箋四卷
　　異義二卷
王　謨　夏小正傳箋四卷
任兆麟　夏小正補補注四卷
朱駿聲　夏小正補傳三卷
梁章鉅　夏小正經傳通釋四卷
安　吉　夏時考五卷
劉逢祿　夏時考一卷
雷學祺　夏小正經傳考二卷
　　本義四卷
顧鳳藻　夏小正集解四卷
　　校錄一卷
李調元　夏小正箋一卷
洪震煊　夏小正疏義四卷
　　附釋音異字記一卷
王　筠　夏小正正義四卷
馬徵麐　夏小正箋疏四卷
程鴻詔　夏小正集說四卷

鄭曉如　夏時考一卷
王寶仁　夏小正戴氏傳訓解四卷
　　考異一卷、通論一卷
吳汝綸　夏小正私箋一卷

80　野老書

馬國翰　(輯)野老書

81　范子計然

洪頤煊　(輯)范子計然一卷
馬國翰　(輯)范子計然三卷
黃　奭　(輯)范子計然
程景沂　(輯)計然子一卷
王　謨　(輯)范子計然
茆國泮　(輯)計然萬物錄一卷

82　陶朱公養魚法

馬國翰　(輯)養魚經一卷

嚴可均　(輯)范蠡文

(C)　兵

83　司馬法

張　澍　(輯)別本司馬法五篇
黃以周　軍禮司馬法考徵一卷
曹元忠　司馬法古注三卷
　　附音義一卷

84　孫　子

孫星衍　(校)孫子十家註十三
吳人驥　卷、孫子遺說一卷
鄭　端　孫子彙徵四卷
鄭廷羅　孫子集註一卷
魏　源　孫子集註
顧成章　孫子集解十三卷

85　吳　子

魏　源　吳子註

嚴可均　(輯)吳起文

86　尉繚子

彭繼耀　尉繚子集注
蔣先庚　二十四卷

文　學　類

(A)　詩歌

87　詩　經

顧炎武　詩本音十卷
姚振宗　詩經通論
方玉潤　詩經原始
惠周惕　詩說三卷
陳啓源　毛詩稽古篇三十卷
顧棟高　毛詩類說二十一卷
　　續編三卷
段玉裁　詩經小學四卷
　　毛詩古訓傳定本小箋
　　三十卷
崔　述　讀風偶識四卷
孔廣森　詩聲類十二卷分例一卷
朱鶴齡　毛詩通義
范家相　三家詩拾遺十卷
戴　震　毛鄭詩考正四卷
戚學標　毛詩證讀
陳壽祺　三家詩遺說考十五卷
焦　循　毛詩補疏五卷
胡承珙　毛詩後箋三十卷
李黼平　毛詩紬義二十四卷
馬瑞辰　毛詩傳箋通釋三十二卷
徐　璈　詩經廣詁三十卷
馮登府　三家詩異文疏證六卷
　　補遺三卷
丁　晏　鄭氏詩譜考正一卷
陳喬樅　四家詩異文考五卷
迮鶴壽　齊詩翼氏學四卷
魏　源　詩古微十九卷
宋緜初　韓詩內傳微四卷
俞　樾　詩名物證古一卷
陳　奐　詩毛氏傳疏三十卷
　　詩語助義三十卷
　　毛詩傳義類一卷
　　鄭氏箋考正一卷
王闓運　詩經補箋二十卷
王先謙　三家詩義集疏二十八卷
羅振玉　毛鄭詩校議
江　翰　詩經四家異文考一卷
陳延傑　詩序解

趙　佑　毛詩草木鳥獸蟲魚疏校
　　正二卷
焦　循　陸氏草木鳥獸蟲魚疏
丁　晏　毛詩陸疏校正二卷

洪亮吉　毛詩天文考一卷
焦　循　毛詩地理釋四卷

88　屈原賦

戴　震　屈原賦注六卷、通釋
　　二卷、音義三卷
陳　暘　屈子生卒年月考一卷
方　績　屈子正音三卷
陳本禮　屈辭精義三卷

李光地　離騷經注一卷
方　苞　離騷正義一卷

方黎如　離騷經解一卷
顧成天　離騷解一卷
龔景瀚　離騷箋一卷
謝濟世　離騷解一卷
朱　冀　離騷辨一卷
張德純　離騷節解一卷
林仲懿　離騷中正二卷
朱駿聲　離騷補注一卷
祝德麟　離騷草木疏辨證四卷
周拱辰　離騷草木史十卷
蔣曰豫　離騷釋韻一卷

李光地　九歌注一卷
顧成天　九歌解一卷

毛奇齡　天問補注一卷
屈　復　天問校正一卷

王夫之　楚辭通釋十四卷
蔣　驥　山帶閣注楚辭六卷
　　楚辭餘論二卷
　　楚辭說韻一卷
王念孫　楚辭雜志
林空銘　楚辭燈四卷
屈　復　楚辭新註六卷
吳世尚　楚辭疏八卷
卿　彬　楚辭會眞一卷
董國英　楚辭貫一卷
劉飛鵬　楚辭章句七卷
汪　瑗　楚辭集解
童校棠　楚辭隨筆
甯調元　楚辭王註補
鄭知同　楚辭通釋解詁
馬徵麐　楚辭音
陳昌齊　楚辭音義一卷
　　楚辭辨韻一卷
江有誥　楚辭韻讀一卷
俞　樾　楚辭人名考
王闓運　楚辭釋十一卷
陸增祥　楚辭疑義釋證八卷
劉師培　楚辭考異八卷

89　荀卿賦

嚴可均　(輯)荀卿賦

90　宋玉賦

嚴可均　(輯)宋玉賦
江有誥　宋賦韻讀一卷

(B)　神　話

91　山海經

吳任臣　山海經廣注十八卷
　　山海經逸文一卷
汪　紱　山海經存九卷

畢　沅　山海經新校注十八卷
　　篇目考一卷
郝懿行　山海經箋疏十八卷
　　圖讚一卷訂譌一卷
馮桂芬　山海經表目二卷
吳承志　山海經地理今釋六卷
俞　樾　讀山海經一卷
陳本禮　山海經說

(C)　小　說

92　穆天子傳

郝懿行　穆天子傳補註六卷
陳逢衡　穆天子傳補正六卷
檀　萃　穆天子傳註疏六卷
洪頤煊　(校)穆天子傳郭璞注
陳本禮　穆天子傳註補正
丁　謙　穆天子傳地理考證六卷
　　穆天子傳紀日干支表

93　燕丹子

孫星衍　(校)燕丹子三卷

(D)　筆　記

94　瑣　語

馬國翰　(輯)瑣語一卷
嚴可均　(輯)瑣語一卷

95　青史子

馬國翰　(輯)青史子一卷

96　宋　子

馬國翰　(輯)宋子一卷

(E)　辯論家

97　鬼谷子

俞　樾　鬼谷子平議
王時潤　鬼谷子校錄
嚴可均　(輯)鬼谷先生文

98　蘇　子

馬國翰　(輯)蘇子一卷
嚴可均　(輯)蘇子一卷

99　張　子

嚴可均　(輯)張儀文

100 闕 子

馬國翰　(輯)闕子一卷
嚴可均　(輯)闕子一卷

(F) 字 典

101 爾 雅

翟 灝　爾雅補郭二卷
邵晉涵　爾雅正義二十卷
　音義三卷
戴 震　爾雅文字考十卷
郝懿行　爾雅義疏二十卷
王念孫　爾雅郝注刊誤一卷
錢 坫　爾雅釋地以下四篇注
　四卷
　爾雅古義二卷
　爾雅釋義十卷
嚴元昭　爾雅匡名二十卷
龍啓瑞　爾雅經注集證三卷
陳玉澍　爾雅釋例五卷
王國維　爾雅草木蟲魚釋例一卷

102 小爾雅

郝懿行　小爾雅補注
朱駿聲　小爾雅約注一卷
宋翔鳳　小爾雅訓纂六卷
胡承珙　小爾雅義證十三卷
王 煦　小爾雅疏八卷
錢東垣　小爾雅校證二卷
葛其仁　小爾雅疏證
王 貞　小爾雅補義一卷

鄒伯奇　補小爾雅釋度量衡一卷

THE WORLD BOOK COMPANY, LTD.

Established in 1921 this Company with its modern printing plant and equipment has been consistently pursuing the policy of promoting international understanding and harmony through cultural relations. Among the many thousand volumes thus far published are found a large variety of books representing the best of all ages and of all countries. The following are some of the latest publications in the department of ancient Chinese classics.

ENCYCLOPAEDIA QUATOUR BIBLIOTHECARUM

By Yang Chia-Lo. A most comprehensive and detailed bibliography of the books in "The Four Libraries."
Indispensable to all Sinologues.

☆ ☆ ☆

THE ART OF WAR BY SUEN WUU

Translated with an Introduction by Cheng Lin

☆ ☆ ☆

PRINCE DAN OF YANN

Translated with an Introduction and illustrated by Cheng Lin

☆ ☆ ☆

THE STUDY OF ANCIENT CHINESE CLASSICS

— A New Approach —

By Cheng Lin

☆ ☆ ☆

CHINESE WISDOM

By Cheng Lin and Lin Susan

☆ ☆ ☆

THE WORKS OF LAO DAN

Translated with an Introduction by Cheng Lin

(To be published soon)

THE STUDY OF ANCIENT CHINESE CLASSICS

A New Approach

中國古籍校讀新論

全一册　定價國幣四元

外埠酌加運費匯費

著　者　鄭　麐

發行人　李　煜　瀛

出版者　世界書局

發行所　世界書局

版權所有　不准翻印

中華民國三十六年八月出版